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A SURE

GUIDE

TO

HELL

[Price One Shilling and Six-Pence.]

GUIDE

BRITISH MUSEUM

[Price One Shilling and Six-Pence.]

A SURE GUIDE TO HELL.

In SEVEN SECTIONS.

CONTAINING

DIRECTIONS

I. To PARENTS in the Education of their Children.
II. To YOUTH.
III. To those whose Minds are possessed with ENVY, MALICE, &c.
IV. To the K——.
V. To first MINISTERS of State.
VI. To the CLERGY.
VII. To YOUNG LADIES.

Out of the Eater came forth Meat.

By BELZEBUB. K.

The FIFTH EDITION, corrected.

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DIRECTIONS

CONTAINING

IN SEVEN SECTIONS.

HELP

TO

GUIDE

TO THE

INHABITANTS

OF

GREAT BRITAIN,

SPIRITUAL and TEMPORAL,

OF ALL

Ages and Conditions of Life, &c.



AT the first Appearance of this my Treatise in the World, I doubt not but some of you will be ready to say, "What "need was there of BEL-"ZEBUB's writing a Direc-"tory to Hell, since the Road is so plain, "so easily found; and seeing, moreover, the "Bulk

" Bulk of Mankind have, as it were, various " Inſtincts naturally pointing that Way, and " impelling them thither?" All this, precious Souls, I acknowledge; but ſtill one can't be too ſure in a Matter of the utmoſt Importance. So ſolicitous am I to have you all at my Diſpoſal, to wreſt you out of the Hands of him I hate, and bring you into the ſame Condition with myſelf, that I begrudge not my Pains in the compiling of this Directory; and I beſeech you, be not ſparing of yours, in peruſing and even getting it by Heart, and punctually following its Dictates. My Eye has been always intent upon your Conduct; I have been inceſſantly longing, watching, and labouring for your immortal Part; on which I unweariedly operate. And with Pleaſure and Triumph I own, I have not laboured in vain. I have found in the generality of you, a ready Compliance with my Suggeſtions, a Subſervience to all my Deſigns, and an Eagerneſs to execute the moſt ſanguine of my Projects. Yet, notwithſtanding all this, I ſtill inſiſt, that the Syſtem I now offer you, is not without its Uſefulneſs. The SON of GOD, my ARCH-OPPOSER, has furniſhed his Diſciples with Rules for their Behaviour in all the Circumſtances

ſtances and Occurrences of Life. Although he is conſtantly working in them by his Spirit, he does not, on this Score, think a written and viſible Monitor unneceſſary. And ſhall I be leſs concerned about you than he? Shall I not be as careful to preſerve you from ſlipping out of my Hands? Yes, verily, I will omit no Means, no Methods of influencing, any more than he. I have taken the Charge of you with Alacrity; you are my Pupils, the Objects of my perpetual Vigilance; reject not therefore theſe Precepts, which, if literally followed, will unfailingly conduct you to the ſame Eſtate as I am arrived at. But take ſpecial Care, at the ſame Time, to ſhut your Eyes and Ears againſt, to deſpiſe and reject the Cautions and Counſels of GOD and CONSCIENCE; thoſe irreconcileable Enemies to my Cauſe, my Views and Intereſt. Theſe would entice you from my Tutelage, under which all your Appetites may be indulged; and endeavour to engage you in a Courſe, which, ſo long as you live here, you will find to be narrow, rough, and thorny; and will iſſue in a State hereafter, that, notwithſtanding all the fine Things they may talk of it to allure you, cannot, certainly, deſerve your Purſuit: Seeing

ing very few can reliſh the Thoughts of going to it; but, on the contrary, even thoſe who pretend to credit the divine Reports and Promiſes about it, ſeldom fail to prefer the leaſt agreeable Condition in this World to the Poſſeſſion of it.

I will detain you no longer from the following Manual, to which I again earneſtly deſire your whole Attention; ſo take my Leave for the preſent, adviſing you to ſcorn Self-denial, to gratify every Inclination, and revel in all ſenſual Delights, till you arrive at the infernal Regions, where you may ſhout and roar for ever, with the Angels of your aſſured, &c.

BELZEBUB.

A SURE GUIDE TO HELL.

SECT. I.

Directions to PARENTS *in the Education of their Children.*

THAT important Point, whether People are to be Servants to me, or to my grand Antagoniſt, depends ſo much upon their Education, that it behoves me to intereſt myſelf very much in that Affair; the Biaſs that is given their Minds, whilſt young and pliable, will have a vaſt Influence upon their future Lives.

Let me firſt of all hint to you, Parents, that your Embraces ought to be preceded by a Debauch, or whilſt you have upon you ſome foul or infectious Diſtemper, that ſo you may intail the ſame upon your Children; it is my Deſire that their Bodies ſhould be ſickly and weak, for that has a Tendency to make them peeviſh and ill-natured. Let them, whilſt Babes, be wrapt up exceeding warm in a great Quantity of Cloaths; let them be fed as often as poſſible, and as much at a Time as you can force them to take, even 'till they throw it up again; it will afford me and you a great deal of Pleaſure to ſee the little Thing panting and heaving for Breath under the heavy Load of Victuals within, and Cloaths without; beſides, another End I propoſe by theſe Means, is, the creating in the Child a large Store of groſs Humours, which I can act upon with great Advantage as it grows up.

You need not be ſolicitous about the Servant to whom you commit the Care of your Child; moſt of thoſe Sort of People I keep in my Pay. What matters it, if thro' the Servant's Careleſſneſs, the Child gets a lame Leg, ſquinting Eye, Hump-Back, *&c. &c.* theſe Defects will only make him ſcorn'd and

ſlighted by all the World, and conſequently, when he grows up to perceive it, he will hate all the World; which malignant Temper greatly tends to promote my grand Scheme. Perhaps ſome of my Friends, among you Mortals, may make the ſame Objection which a young Demon did, who perceiving what I had wrote above, ſaid, "That if he "might preſume to adviſe his Prince, he "thought it might be better, if I gave In-"ſtructions to have Children reared in ſuch a "Manner as to have their Bodies hale and ro-"buſt, that ſo they may be capable of doing "more Miſchief in the World." But I have more Penetration than he; I know that where there is a weak, diſtemper'd, or diſtorted Body, I can with greater Eaſe ſow the Seeds of Envy, Hatred, Malice, and other of my favourite Vices in the Mind: I call them *favourite* Vices, becauſe they are moſt uſeful to me, as they are the Bane of all Society, the Truth of which I ſhall illuſtrate hereafter; therefore I would have you, Parents, promote thoſe vicious Inclinations in your Children as much as poſſible. And firſt of all, I would have you teach them to be revengeful. If the little Baby falls down and hurts itſelf, never fail to beat the

Floor, Chair, or Wall againſt which it fell, 'till it be pacify'd, yea, make it *give you a Blow to beat it*; if a Brother, Siſter, Couſin, or Play-fellow happen by Accident to hurt it, let the Child itſelf beat them till they cry; thus will it learn never to receive an Injury without retaliating it ſevenfold. Some Mothers and Nurſes have a Cuſtom of ſaying to Children, after they have fallen out with, and had their Revenge upon their Play-fellows, *Come kiſs and be Friends*: This I muſt not allow of, it learns them to conquer their Paſſion; no, you muſt rather teach them to be implacable, by raiſing their Reſentment every Time they ſee the Perſon or Thing by which they have been formerly hurt. As your Children grow up, their Paſſions will gain Strength, they will be wanting almoſt every thing pretty that they ſee; you muſt let them have whatever they crave; that will render them abſolute in their Will, and imperious to Servants. Sometimes when they deſire a Thing that is very improper for them, you may deny it them at firſt, 'till they cry, rage, and tear; then at laſt let them have it; this will teach them to be ſtubborn and perverſe, for they will always uſe the ſame Means upon like Occaſions, and will never

never yield, becauſe they know they ſhall conquer if they will but perſiſt. Theſe are Vices I delight to ſee in Children, and the ſooner they are ingrafted the better; they are a good Foundation whereon to build other vicious Habits.

When once your pretty dear Boy has gain'd a Conqueſt over *you*, his Parents, he ſcorns to ſubmit to the Will of any other; if therefore any one about him affronts him, he throws Knives, Forks, Sticks, or Stones, or whatver elſe is near him, to revenge himſelf. This Temper in your Child will be the Source of much Diſturbance and Confuſion in your Family as he grows up, and the ſame Temper will cauſe him to break the Peace of Towns, Countries, or Kingdoms, according as his future Station in Life ſhall afford him Opportunity. If he ſhould ever aſk you for what is not in your Power to give him, you may endeavour to prevent his Fret and Fury, which you know will be the Conſequence of a Denial, by promiſing him all the good Things you can think of, Cake, Biſcuit, Ginger-bread, *&c.* If you ſhould ever reprove him for doing amiſs, (tho' I don't deſire you ever ſhould) don't tell him if he does ſo or ſo he will loſe

you

your Favour; no, that will inſinuate to him, that pleaſing you, and gaining your Approbation, ought to be one principal Aim and Reward of whatever he does: Rather tell him, that if he diſpleaſes you by doing ſo or ſo, you will take away his fine new Hat or Ribband, *&c.* or that he ſhall not have the Plumbs or Tarts, which otherwiſe you intended to have given him: This will teach him to place his ultimate Happineſs in fine Cloaths, and gratifying his Appetites. Inſtruct him in the Art of Diſſimulation, Equivocation, and Lying; which may be beſt done by your ſetting him an Example yourſelves; alſo the Nurſe or Servant, who has the Care of him, ought to put artful Evaſions into his Mouth whilſt young. If you hear him tell falſe Stories to his Companions, you need only ſmile at him, and ſay to any Stander-by, that *he is a ſharp Child*. If he happens by Chance to break a China Cup or Saucer, and afterwards denies it, take not the leaſt Notice of the Lie, but beat him ſeverely for the Miſchance: This will baniſh from his Breaſt whatſoever little Remains of Love and Reverence he might have for you, and will eſtabliſh in its room a Dread of you; 'twill alſo fix him ſteady in the Practice of Lying, as he will conſider there

there comes no Hurt by it, and it may ſome time or other ſave him from ſuch another Beating-Bout. Be ſure you always puniſh him whilſt in your Paſſion; 'twill throw him into a ſullen Stubborneſs, which you know I delight in, and will alſo ſet him an Example which he will be ſure to imitate, as far as his little Circle of Authority will permit him, whenever he has Occaſion. You need not be very careful as to what Companions he has; give him but a vicious Turn of Mind, and I fear not but he will chuſe Companions as bad or worſe than himſelf, who will greatly aſſiſt me and you in ſettling evil Habits in him. If his Play-fellows teach him to uſe *naughty Words*, as they are called, you need not take Notice of it, but rather encourage him by ſpeaking of him, in his Hearing, as *A fine forward Boy of his Age*. Give him a Smile of Approbation when you ſee him amuſing himſelf by tormenting and killing Birds, Bats, Flies, *&c.* cutting and tearing them to Pieces Limb by Limb; let him ſee that you are pleaſed he can divert himſelf that way, and tell him the principal End of the Exiſtence of the brute Creation is, that they may, whether living, dying, or dead give Pleaſure to Mankind. This will

teach

teach him to be hard-hearted and cruel all his Life; he will ſee with unconcern all the Hardſhips which the brute Animals undergo from their lordly Maſters, and ſo gain a Habit of being unmerciful himſelf to all of them which are in his Power; likewiſe the many Scenes of Miſery which are common among the human Species will not in the leaſt affect him or move his Compaſſion. I deteſt the Practice of ſome Parents, who, in order to create in their Children, a kind and merciful Diſpoſition, ſend their Gifts to the poor by their Hands, making uſe of them in moſt of their charitable Benefactions, whether at their Door or round their Neighbourhood. Be you juſt the Reverſe. If the Diſtreſſed beg Bread at your Door, ſend your Son to drive them away; bid him tell them, that if they don't go away ſpeedily, they ſhall have a Horſe-whip upon their Backs; you may inſinuate to him that thoſe Sort of People are the Vermin of the Earth, and would fain eat honeſt People's Bread out of their Mouths. You may teach him to be proud, by making Compariſons between him and others, how much finer he is than Maſter ſuch a one; by learning him to diſpiſe all Youths who are meaner dreſt than himſelf;

by

by promiſing him a Reward of a fine new Coat or Waiſtcoat, &c. if he will ſtand ſtill to be waſhed, have his Hair comb'd, and upon other ſuch like Occaſions.

If you ſend him to School, give the Maſter a particular Charge to uſe him gently; not to correct him, tho' he ſhould neglect to learn his Leſſon; thus will he acquire a Habit of Idleneſs and Careleſſneſs. If there ſhould be any Complaints made to you of his being very perverſe, quarrelſome, ill-natur'd, treating his School-fellows ill, playing Truant, and the like, you may reprove him, but be ſure it be very mildly, that ſo he may imagine there is very little Harm in what he has done. In ſhort, let the whole Courſe of his Education be ſuch, as to leave him at Liberty to follow the Dictates of his own perverted Will; and to gratify his Appetites without the leaſt Reſtriction.

But if, contrary to my Deſire, your Son ſhould ſhew an amiable Diſpoſition and ſprightly Genius, a Deſire to pleaſe you and improve himſelf, do you do your Endeavour to ſpoil theſe his good Qualities: Let him be ſent to a School where he may ſpend three or four Years in advancing by ſlow, formal Steps thro' the *Latin Grammar*, *Corderie*, &c. which

if it does not ſuit his Taſte, will make him abhor it; and, when the hated School-time is over, he will be more eaſily induced, in order to divert himſelf, to join others of the School in their wildeſt Flights, or moſt miſchievous Excurſions: Let his Maſter be ſuch a one as will by his tyrannical Severity, break your Son's Spirit, and ſour his Temper. Avoid ſending him to any of thoſe Schools where his Genius will be conſulted, and Scope given to it; where he will learn the Rudiments of all the liberal Sciences, ſuch as Hiſtory, Geometry, Geography, Philoſophy, Aſtronomy, Navigation, *&c. &c.* which no doubt would be pleaſing to him, as they generally are to every Youth; he would be apt to employ his leiſure Time in improving himſelf in them, rather than, as I would have him, amongſt thoſe who would teach him bad Words and wicked Courſes: I hate thoſe kind of Schools; eſpecially where the Youths are taught Piety towards God, and Benevolence to all Mankind; where their Manners are inſpected, and Rules given them for ſuch a Conduct as ſhall gain Eſteem; where they have an Inſight given them into Mankind, and warn'd againſt thoſe Things which have made o-

thers

thers err; where they are taught an eaſy Deportment, a fine Addreſs, Freedom of Thought, and an Elegance in all their Actions; where they are taught, that PRUDENCE is the Source of Happineſs in this Life, and that VIRTUE will lead them to Happineſs hereafter; in ſhort, where all thoſe Qualifications are taught them which conſtitute THE FINE GENTLEMAN! A Character which I deteſt, as it is, of all human ones, that which comes neareſt to the Angelic Tribe.

And now a Word to thoſe Parents who make a great deal to do about what is commonly call'd Religion, and have a Form of Godlineſs, but, to my great Pleaſure, are ignorant of its real Nature, and Enemies to the Power thereof.——You may teach your Child to *ſay his Prayers*, Night and Morning, as ſoon as he can ſpeak; nay, before he can ſpeak plainly, or frame any rational Notions at all.—But take Notice, I don't mean you ſhould learn him to *pray*, according to that Senſe of the Word which imports *Bleſſing his Maker and Benefactor for all the Mercies he enjoys, humbly petitioning him to ſupply all his Wants, and reſigning himſelf entirely to his Pleaſure*: No, no, it

will ſuffice if you teach him only to run over a ſet Form of Words, as faſt as he can; that will be enough to make you ſit down ſatisfied that you have done your Duty towards him; and will make him, when he grows up, think, either that there is nothing at all in Religion, or, that bearing a mere outſide Shew, and performing the Cermonies of it, will be ſufficient: Thus, by making him a young Formaliſt and Hypocrite, I ſhall draw him into my Clutches, from which he ſhall never afterwards eſcape. When he is grown up a little, make him learn long Chapters, Pſalms, and Stories out of the Bible by Heart, and chide, yea even chaſtiſe him, if he is remiſs in doing it; that will make him hate the Bible ever after. It may be of ſome Service to my Intereſt in him if on Sundays you read an Hour or two in ſome large, old, dull, religious Book; it will ſoon tire and lay him to ſleep; and he will jump for Joy when it is over, and he is got out of your Sight. But mind that you read with a peculiar Tone, different from what you uſe in Converſation, or in reading common Books, it will make him think that a great deal of Piety lies in that Tone. It would not be amiſs, if the Parſon he hears on a Sunday had

had a like Tone alſo ; it will have ſuch an Effect upon his Spirits, that he will imagine himſelf vaſtly devout, when perhaps in reality he has been very much otherwiſe. And now laſtly, be ſure ſet him an Example of Hypocriſy, by letting him ſee that how much ſoever you profeſs Religion, it has not the leaſt Influence upon your Actions ; that it does not render you more conformable to God, or a more uſeful Member of Society than others. You need not doubt of all the Aſſiſtance I can contribute, in the Proſecution of a Deſign ſo agreeable to my Inclination.

In giving theſe latter Directions, I have ſuppoſed your Child to be a Son ; they need but little Alteration to do for a Daughter : Their Bodies being weak and tender, I cannot indeed expect much Service by their Activeneſs, but yet, if you take Care to cultivate the Mind well, they may be of vaſt Benefit to me. Let Envy, Pride, and Vanity (the predominant Vices of the Female Sex) be implanted in your Daughter's Mind betimes. By an Over-Solicitude to have her Perſon handſome and finely ſhap'd, particularly by pinching the Waiſt with tight-lac'd Stays, you may hurt her Com-

Complexion, taint her Breath, render her crooked, and conſequently peeviſh, ill-natur'd, and unhappy all her Life after. Let Dreſs be her chief Employment and principal Concern. If ſhe is beautiful, you muſt deck her up in all the Finery you are able, and ſet her up merely to be admir'd; and encourage every one who ſees her to call her *pretty Child*, *ſweet Angel*, *Princeſs*, &c. they will be charm'd with her Smiles, little thinking that her Heart is full of Gall and Bitterneſs. She muſt be taught likewiſe to keep up with her Mamma, and not to be familiar with the Servants, leſt it make her have Thoughts beneath her, and ſhe ſhould thereby be thought to be free and affable; quite contrary to my Scheme of her Education, which in that Particular muſt be to inſult and abuſe her Inferiors, and to look upon them as neceſſary Animals, who exiſt for no other Purpoſe but to obey her. You may ſend her to a Boarding-School; moſt of them are Nurſeries for me: There ſhe will learn a Licentiouſneſs in thinking, ſpeaking, and acting; likewiſe Pride and Affectation. Buy her Plenty of Baubles, Trinkets, and Play-Things, that ſo her whole Time may be ſpent among them, and ſhe may be

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kept from any nobler Purſuits. It is a hateful Practice of ſome Parents, who, in order to make the Education of their Daughters what they call compleat, give them a Taſte of polite Literature, teaching them the firſt Principles of the moſt uſeful Sciences; perſuading 'em that a modeſt and becoming Behaviour is pleaſing to every one; inſtructing them in the ſeveral Branches of Houſewifery that will be moſt uſeful to them in future Life; rendering them as diſcreet in their Conduct as their young Heads will admit: This, I ſay, is the Method of ſome Parents, who are not ſo ſubſervient to me as I would have 'em: But do you act the reverſe. Lay no Reſtraint upon the moſt unbounded Flights of wanton Youth. Suffer not your Daughter to do any Work, for fear of ſpoiling the Whiteneſs of her Hands. Humour her in her Deſire after fine Cloaths, and ſpare not any Expence you are able in dreſſing her out as fine as, or finer than her Superiors: Thus you will make her an Idol, and ſhe will, according to my Deſire, be a mere Inſignificant in whatever future Station ſhe is in, fit for nothing elſe but to flutter about, raiſe falſe Stories, and ſpread Scandal. You may let her, as ſhe grows up, be

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ſent to the Dancing-School; thoſe Places are ſometimes of great Service to me, by corrupting the Morals of young Ladies who go there. I ſhall now leave them to the Care of a Demon, whoſe Inſtructions you will find contained in the laſt Section.

SECT. II.

Directions to YOUTH.

AND now, my dear Pupil, being thus prepar'd to enter into my Service, by the Education I have preſcribed, attend to me while I lead thee by the Hand thro' the ſecret Paths of Malice, Envy, Treachery, and Ingratitude; likewiſe thro' the more open Roads of Pride, Profaneneſs, Debauchery, Violence, Faction and Rebellion.

Let me adviſe thee to give all due Attention to my Precepts, and to practiſe what I enjoin thee, leſt at any Time thou ſhould'ſt be drawn off by the pretended Beauty of Virtue, or by the imaginary Stings of thy own Conſcience.

Thou art now twelve or thirteen Years of Age, too old to be under the Controul of thy Parents,

Parents, eſpecially if they endeavour to reſtrain thee in thy licentious Courſes; for they may perhaps in time perſuade thee to forſake them; and in forſaking them thou wilt forſake me, thy infernal Father, and ſo loſe all the Preferment I deſign for thee in my ſpacious Regions: No, pay not the leaſt Regard to what they ſay follow; thy own Inclinations, and the Bent of thy own ſinful Heart. Remember the Reward I promiſe thee, if thou compliest with my Dictates; nothing leſs than a Life of Gaiety, and Pleaſure, and the Gratification of all thy ſenſual Appetites and Paſſions: As to FUTURITY, commit it to the Winds, or to the Conſideration of joyleſs Drones. O! that I may perſuade thee to this delightful Courſe, that thou may'ſt run heedleſly on thro' Life, 'till thou comeſt to the Cloſe thereof; then will I hurl thee headlong into the exquiſite Entertaintments of my Kingdom: Hearken not to thoſe who would repreſent theſe to thee as weeping, wailing, and gnaſhing of Teeth; I ſay, give no Credit to thoſe terrifying Stories; or, if thou findeſt them make any Impreſſion on thy Heart, think with thyſelf, that having yet a great many Years to live,

thou may'ſt take thy Swing, eat, drink, and be merry; it will be time enough to repent of Sin, or forſake it when thou art old. Why ſhould'ſt thou ſpend thy youthful Days in the Performance of one dull heavy Round of religious Duties and ſocial Virtues. Let thoſe, whoſe melancholy Conſtitution it ſuits, ſeek their Happineſs in the Pleaſure which flows from an upright Mind. Is it probable that thy Creator ſhould form thee with Paſſions and Appetites, and fill the World with Things proper for gratifying them, and yet deny thee the Uſe of them? Or, can that be call'd the Uſe of them, which is reſtrained by the preciſe Dictates of Prudence and Religion? Let thoſe creeping Mortals who have no Reliſh of the Joys and Splendor of this World, whoſe low Ambition it is to provide for a future State, let thoſe Inſipids, I ſay, confine themſelves within the narrow Bounds of Sobriety, Temperance, Chaſtity, &c. but do thou, whoſe reſtleſs Spirit ſcorns to be curb'd, o'er-leap thoſe narrow Limits, range the gay enchanting Scene that's here before thee, and enjoy thyſelf at Eaſe, without Solicitude or Fear.

And now for ſome Inſtructions with regard to thy Behaviour in particular Caſes. If thou goeſt to School, let it be rather to find Employment for thy miſchievous Temper, than to gain any Benefit; open and exert thy whole Store of Pride and Ill-nature, contemning all thoſe of thy School-fellows who are inferior to thee in Birth or Fortune, and envying thoſe who exceed thee in thoſe Reſpects; hate thoſe whoſe Talents are ſuperior to thine, whoſe Diligence in their Learning has gained them the Favour of the Maſter, and whoſe Affability and Good-nature have procured them the Love of their Companions; endeavour by all the little miſchievous Arts thou art Maſter of, to ruin them in the good Eſteem of every one; raiſe falſe Stories of them; inſinuate every Thing thou can'ſt to their Prejudice, by putting wrong Conſtructions upon their Actions. Raiſe Contentions and Quarrels in the School, by incenſing one Youth againſt another. Stir up Conſpiracies againſt thy Maſter; and if he ſhould beat thee for thy Miſdemeanors, never reſt 'till thou haſt ſome way or other had thy Revenge on him. If thou do'ſt theſe Things, thou wilt be the very Image of me in Miniature. Whenever thou art en-

gaged in Play with thy Companions, make uſe of all thy Cunning in order to cheat them; heſitate not to ſay any Thing which may be for thy Benefit, whether true or falſe, it matters not, ſo that the main End is ſerved by it; let not Oaths be wanting to eſtabliſh any one in a firm Belief of what thou ſayeſt; nor let the ſlighteſt Offences paſs without hearty Curſes upon the Offender; thus ſhalt thou be an accompliſhed Reprobate; A Character of great Dignity in the preſent Age. If any one does thee a good Office, let it be forgotten before the Day is over, or repay it by ſome Injury; but if it ever happens that thou doeſt another a Kindneſs, though it may be merely for thy own Intereſt or Reputation, never fail to upbraid him with it as often as thou can'ſt find Occaſion.

If a Neighbour ſhould complain to thy Father or Maſter of ſome Damage thou haſt done him, and thou art corrected for it, no doubt but it will raiſe thy Reſentment to the higheſt Pitch; never let thy Mind reſt, but meditate Day and Night, 'till thou haſt thought of ſome Method of being fully revenged on him; play him all the mean, miſchievous Tricks, which Spite and Malice

can invent. Be thou an exact Imitator of me in one of my chief Characteriſtics, which is, to have an Antipathy to Order, Beauty and Elegance; and do thy Endeavour to deſtroy all Appearances of ſuch, as far as lies in thy Power. In Conſequence of this diabolical Diſpoſition, if thou art in the Country, make a Practice of treading down Fields of Clover, Oats, Wheat, or Rye. Theſe will ſerve charmingly for thee and thy Companions to play in. It matters not how much of the Grain you trample on and deſtroy; the more the better. Accuſtom thyſelf to ſport with Miſchief, and to boaſt of doing a great deal; look upon it as a Sort of HEROISM:——for ſurely moſt of thoſe who are celebrated on that Account, had nothing elſe to glory in!—The nobleſt Subjects of their Fame are Bloodſhed and Devaſtations of every Kind!—Emulate their illuſtrious Character. If thoſe whom thou injureſt in the Manner I am adviſing, reſent it any Way, don't thereupon acknowledge a Crime, aſk Pardon, or do any Thing to repair the Offence; rather aggravate it by abuſive Language, and by repeating the Fault, ſtudy to encreaſe, inſtead of diminiſhing, any Grounds of Complaint. Let all Things of uſe to

Mankind

Mankind be your Averſion, and deſtroy them whenever you can. Rob Orchards, root up young Hedges and Gardens, demoliſh Flower-Beds, break the Boughs of old Trees, or ſtrip thoſe that are newly planted; pull up new ſet Hedges; do the like by young Trees, and bark the elder ones, that they may periſh, or rend off the Boughs with the Fruit; poiſon Fiſh-Ponds; choak up Wells or Fountains; and be active in every thing that is miſchievous to your Neighbours. Deface whatſoever you perceive others innocently delight in. If any neighbouring Nobleman or Gentleman has decorated his Park or Gardens, with Statues, Buſts, Obeliſks, or Temples, ſeize every Opportunity to mutilate, or, ſome Way, to impair them. If there be any thing exceedingly curious, highly prized by the Owner, and the Admiration of Spectators, be you the readier to marr it, that it may adminiſter no more harmleſs Pleaſure, and that he, to whom it belongs, may be provoked to Rage and Curſing, and to the hating of his own Species.

If thou liveſt in Town, diſplay the Marks of thy deſtructive Temper on all the publick Buildings and beauteous Edifices that are in it;

it; breaking Pieces off the Corner-ſtones, throwing Dirt againſt them, or any other Way endeavouring to blemiſh their Beauty; for it grieves me to ſee any thing graceful and magnificent; it borders too much upon Happineſs: and let the ſame Temper abound in thee. Rejoice when thou find'ſt any freſh Painting, that thou may'ſt dirty it all over. No new decorated Front of a Houſe, finely wrought Palliſadoes, newly-painted Doors or Windows muſt paſs, even one Night, without being mark'd by thy all-ruinous Hand. I am charmed with the numerous Inſtances I perceive of this truly deviliſh Diſpoſition in this Metropolis. In being thus a ſworn Enemy to all that is decent, thou ſhalt gain my particular Favour.

We may now ſuppoſe thee arrived at the Age of fifteen or ſixteen——Perhaps thou art the Son of a Nobleman or Gentleman; if ſo, without doubt, thou wilt be ſent to one of the Univerſities; Places which are the chief Nurſeries of my Pupils, and many of whoſe Governors are in my Pay, tho' they do not all wear my Livery. Many are the Youths who have gone there with Purpoſes of improving themſelves in uſeful Knowledge, and eſtabliſhing themſelves in vir-

virtuous Habits; but ſo far have they been from effecting their Deſign, that I have, by the many Agents who do my Buſineſs there, ſeduced them to the Practice of almoſt every Vice; ſuch as Drunkenneſs, Whoredom, Profaneneſs, Swearing, *&c.* But none of thoſe, who have come there Reprobates, have I ſuffered to go away one Whit amended; I take Care that they ſhall be ſtrengthened in their Wickedneſs, and make them, if poſſible, ten Times more my Children than before. Thou needeſt not be concerned about making any Progreſs in thy Learning; thy Servant may perform that Taſk for thee well enough; it is beneath a Gentleman to trouble himſelf about the Languages, Philoſophy, Logic, Rhetorick, *&c.*—fulſome Nonſenſe! fit only for pedantic Heads. Do thou ſpend thy Evenings jovially, with ſome of thy Fellow-Rakes, in thy own or their Apartments; there crack ſome Bottles of Wine, and a Bowl or two of Punch; toaſt the Healths of ſome noted Beauties; get drunk, and when in thy Cups, curſe the King, drink Health and Proſperity to the Pretender, and about three or four o'Clock in the Morning ſtagger to Bed; If the Bell rings for Prayers before thou art

up

up next Morning, thou haſt nothing to do but juſt put on thy Gown, Stockings and Slippers, go down, and, when they are over, go to Bed again; thy Servant will take Care of all thy other Affairs. Thou may'ſt ſometimes join in a Party, in making an Excurſion out in an Evening; diſguiſe yourſelves, knock down Men, raviſh Women, abuſe Children, and breed Deſtruction where-ever you go; lie with looſe Women, and by that Means procure the foul Diſtemper, and for Want of Remedies thou may'ſt perhaps die of it; what does it ſignify, thou wilt only come home to me a little the ſooner: Or, if thou ſhould'ſt eſcape that faſhionable Diſeaſe, yet thy irregular Life will perhaps kill thee, ſo that it will not be long before I have thy Company in my infernal Regions: But, however it be, if thou followeſt the Courſe of Life I have juſt pointed out to thee in thy younger Days, I ſhall not be afraid of loſing thee when thou advanceſt in Life; for as thy Days multiply, ſo will thy Wickedneſs; and thou may'ſt very probably draw others into the ſame Courſe; then ſhall thy Rewards in Hell be great, and bear ſome Proportion to my own.

Perhaps thou may'ſt come to the Univerſity a ſober, virtuous Youth; if ſo, I muſt uſe gentle Methods with thee at firſt, drawing thee on Step by Step, in the broad Way. I doubt not but thou wilt be ſurpriz'd and ſhock'd to ſee ſuch a Diſſoluteneſs of Manners reign throughout a Place, for which thou uſed before to have the greateſt Veneration; but after thou haſt been there awhile, and become familiar with the Perſons there, the Wonder will by Degrees ceaſe; and as there are ſeveral at that Place whom I ſtir up to uſe their utmoſt Endeavours, and make it their higheſt Ambition to draw aſtray raw innocent Youths, I doubt not but by their Arts, and pretended Good-Nature, they will ſoon lead thee, through the ſeveral Gradations, from a Slight of Religion down to a confirmed Apoſtacy; and will never quit thee till thou haſt ſpent all thy Money, and run thyſelf into Debt; then they will forſake thee, and thou may'ſt go to Jail, or make away with thyſelf to avoid the Infamy, or take ſome unlawful Method to procure Money to ſatisfy thy Creditors; ſo ſhalt thou bring Deſtruction upon thyſelf. But we will ſuppoſe thee ſurmounting all theſe Difficulties, and thou comeſt out of the Univer-

Univerſities a fire-hot Rake——the World lies before thee, ſet no Bounds to thy Licentiouſneſs, regardleſs of all Conſequences, ruſh into the Enjoyment of all thy Heart wiſhes for; go to Horſe-racings and Cock-fighting; frequent Taverns, Playhouſes, Balls, Operas and Maſquerades, (all which are Nurſeries of Vice and Folly;) ſeduce young Virgins by ſmooth Words and fair Promiſes to admit of your Embraces; and when their Reputation is ſpoil'd, leave them to Want and Miſery, giving no heed to their Remonſtrances, but ſatisfying that inſatiable Thirſt thou oughteſt to have after Variety in thy Pleaſures, and prideing thyſelf in, and boaſting to thy Companions of, the Numbers of young Creatures thou haſt undone: Rejoice when I tell thee, that, extraordinary will be the Reward which I ſhall prepare for ſuch eminent Services——The Guilt of all thoſe whom thou ruineſt will render it ſtill greater. But let not the Thoughts of thy approaching Diſſolution diſturb thee; flatter thyſelf with the Hopes that a great many Years of wanton Pleaſures will roll over thy Head, before thou comeſt to the End of thy Days; bask thyſelf in the Sunſhine of thy Life; make Sport of the Misfortunes of others; oppreſs the

Poor and Defenceleſs; be cruel to thy Servants, and hard to thy Tenants, if thou haſt any; be inexorable to the Cries of the Diſtreſſed, baniſhing all Pity from thy Breaſt; betray thy Friend if it will ſerve any Purpoſe of thine; and, laſt of all, make a Jeſt of Religion; ridicule all thoſe who profeſs and practiſe it; endeavour to bring the Rules and Doctrines of it into Diſgrace, blaſpheming that Being whom I tremble to think of. When thou art arrived at this Pitch, then I am ſure of thee. Tho' thou may'ſt perhaps have ſome gloomy Terrors ſeize thee on the Proſpect of a Death-Bed, and tho' they may be only a Prelude to what thou art to ſuffer afterwards, yet let not theſe Thoughts interrupt thy preſent Courſe of Pleaſures; for why ſhould'ſt thou concern thyſelf about thy future Happineſs? it is quite unfaſhionable; it is enough for thee that after thou art dead, it be inſerted in the public News-papers, that on ſuch or ſuch a Day, thy Body was carried out of Town, and buried in GREAT FUNERAL POMP: And for the prevailing Conſideration of five Shillings, thou may'ſt have all the good-Qualities aſcribed to thee that thou could'ſt deſire or deſerve, hadſt thou been ever ſo good. But be ſure to obſerve, when-

thou comeſt near thy final Diſſolution, if thou haſt not laviſh'd away all thy Eſtate in thy unlawful Pleaſures, paſs over all Ties of Blood, and inſtead of helping thy poor Relations and Acquaintance, be they ever ſo many, or ever ſo neceſſitous, do thou leave all thou haſt to ſome Hoſpital for L——g-in Women or B——d Children; ſo ſhalt thou have the Praiſe of having SET AN EXAMPLE WORTHY OF IMITATION.

And now let me go on to give a few Inſtructions to thoſe Youths who are born to act in a lower Sphere of Life —— Perhaps, young Man, thou art bound Apprentice to ſome Trade; very likely thou cameſt there an honeſt ſober Youth, neither very virtuous, nor on the contrary very vicious; without doubt thy Father, at the Entrance into thy Apprenticeſhip, gave thee a great many good Admonitions, ſuch as, *To be very diligent in thy Buſineſs; to be as much concerned for thy Maſter's Welfare, as if it were for thy own; to keep cloſe at Home; to bear patiently all the Frailties of thy Maſter, making it thy chief worldly Concern to pleaſe him; to ſpend thy Evenings well, taking Care to avoid bad Companions; never to ſpeak in Company of the Tranſactions of thy Maſter's*

Houſe

Houſe, or Buſineſs, no not even to thy deareſt Friend, not knowing how much the Conſequences may be to his Prejudice; rather to conceal than expoſe his Foibles; to be conſtant in going to Church on Sundays, and not hearken to any who may intice thee to go a pleaſuring on that Day; never to wrong thy Maſter in the minuteſt Affair, or of the ſmalleſt Value; in ſhort, to guard all thy Words and Actions, that thou never do amiſs, and to fortify thyſelf againſt the Snares and Temptations which are laid to entrap unwary Youths. As the Tendency of theſe Maxims is directly oppoſite to my Intereſts and grand Scheme, it muſt be my Endeavour to render them of no Effect, and to draw thee off to to the Practice of juſt their Contraries.

Thou may'ſt hear what thy Father ſays, but be ſure pay little Regard to it. Flatter thyſelf, that having lived a ſober Life hitherto, and been guilty of no groſs Sin, there is no great Danger of thy falling off now, and that therefore his Advice is needleſs. I ſhall not perhaps at firſt lay many Temptations in thy Way, that ſo by lulling thee into an imagined Security, I may draw thee imperceptibly into the firſt Steps of a looſe and diſorderly Life. Some old Acquaintance, or new acquired Friend, will

call

call upon thee, and thou muſt aſk thy Maſter to let thee ſpend an Hour with him; as he is a good-natur'd Soul, thou can'ſt not part with him ſo ſoon, 'till thou haſt doubled the Time allowed, and thou may'ſt excuſe thyſelf to thy Maſter, by ſaying, he was a very particular Friend, and was very urgent with thee to ſtay. The next Time he calls, it may be perhaps when thy Maſter is not within; he deſires thee to go and drink one Pint or Glaſs with him, telling thee that thou may'ſt do it ſafely enough before thy Maſter comes in; I know thou wilt make Remonſtrances againſt it, but I will not fail to put Arguments into his Mouth to perſuade thee; ſuch as, *ſure you are not ſuch a confined Wretch, that you can't ſtir out one Quarter of an Hour along with a Friend; we ſhall not be above two or three Minutes; I would not be confined as you are in the Shop for never a Maſter in the World.* Theſe, and ſuch as theſe, are the deſtructive Notions which I would cauſe him at this and other Times to inſtil into thy Mind; they will make thee imagine that thou haſt hitherto been a mere Drudge, and been deprived of the common Pleaſures of Life. He will aſſiſt thee in making Choice of ſome

other

other Companions ſuch as himſelf, all of them Diſciples of mine, looſe, vain, and lewd young Fellows; with theſe thou ſhalt ſpend an Evening now and then merrily, and innocently, as thou ſhalt call it, but I'll take Care it ſhall not be long ſo; for ſometimes in the Height of their Jollity they will exceed the Bounds of Sobriety, and as thou wilt not be a hearty Companion without thou doeſt ſo too, thou ſhalt ſhortly become as profligate as any. They will ſometimes lead thee into a lewd Houſe, pretending that they only do it out of a Frolick, but they will repeat their Viſits, 'till thou haſt by their Banters, and by the fond Careſſes of thoſe infernal Creatures who live there, loſt thy Innocence, and become a Lover of thoſe Kinds of Pleaſure. There is ſo eaſy a Tranſition from Drunkenneſs to Profaneneſs, Curſing and Swearing, that if thy Companions draw thee in to be guilty of the former, it will not be long before thou learneſt the latter: For if thou art in a Paſſion, how is it poſſible for thee to ſhew the Exceſs of it without Imprecations and Curſes upon the Cauſe; or, how can'ſt thou think to be believed in any Thing thou ſay'ſt (eſpecially if it be ſome-

thing

thing ſtrange and extraordinary) without backing it with an Oath; beſides, it is ſo *genteel*, and ſo much in *Taſte*, to rap out an Oath now and then, and add ſuch a *Grace* to Converſation, that why ſhould'ſt not thou do it as well as the reſt of thy Acquaintance: But what charms thee moſt is, that it is ſo *manly!* O thou lov'ſt to be thought a Man! And that Deſire makes thee imitate every thing thou ſeeſt in thy grown-up Companions; that is wicked I mean. Thou muſt join them when they make Parties of Pleaſure on *Sundays*; for if thou art kept to thy Buſineſs all the Week, ſure thou may'ſt have that Day to thy ſelf? Thus wilt thou, by neglecting going to Church, and reading the Bible, loſe the very Means of Repentance, and I ſhall have thee the more ſecure. As thy Expence will run high, if thou followeſt the above mentioned Courſe, rather above what thy Pocket will be able to bear, thou muſt contrive ſome Method of procuring Money to ſupply thy Extravagance:—What can it be? Why, by ſecreting ſome of thy Maſter's Money, or Goods, which thou may'ſt turn to Money:—Yes,—it muſt be ſo,—that is the only Way of ſupplying thy preſent preſſing Occaſions; (I will take Care

to keep thee from thinking of reforming, and retrenching thy Expences:) Beſides thou may'ſt form to thyſelf a fine cobweb Excuſe for acting thus, if ever thy Maſter before had ſhewn any Suſpicion of thy wronging him; for thou may'ſt ſay within thyſelf, *My Maſter ſhall not ſuſpect me for nothing; I may as well do the Thing, and have the Benefit of it, as to be thought by my Maſter that I do it, without Cauſe.* When thou art thus recruited, thou may'ſt rant, revel, game, and drink till it is all gone, and then have Recourſe to the ſame Method for Supply again. Let me leave thee for a Moment to ſolace myſelf with this Thought.

'O how ſhall I rejoice to ſee this Youth 'and other ſuch Youths thus running 'headlong into everlaſting Perdition, ruin-'ing their immortal Souls for a few Years '(or perhaps but a few Months) Pleaſure! 'I even admire my own diabolical Art, in 'that I can ſo eaſily intice Mortals to the 'Practice of that which is ſo directly con-'trary to their true Intereſt and Happineſs, 'and ſo evidently, that they need only 'open their Eyes to ſee it. I exult in this 'my infernal Cunning, and glory that I 'have ſuch a ſovereign Sway over ſo large a

'Part

'Part of the human Species.'——But I return to thee, my Child.——Thou can'ſt not follow this Courſe long without ſomething of it being known to thy Maſter; and if he ſhould rebuke thee for it, be it ever ſo mildly, do thou give him a ſurly Reply: Whatever thou ſay'ſt to him, let it be fill'd with Saucineſs and Lies; thus ſhalt thou aggravate thy Crimes, and make them more heinous. It may happen that thy Father will get ſome Friend, a reverend one, perhaps, to talk to thee, not unlikely in the following Strain: *Young Man, the Reſpect I have for your Father, induces me to be concern'd for his Son; concern'd that he ſhould thus leave the Paths of Virtue, Honeſty, and Integrity, and be ſo fond of gratifying his baſe ſenſual Appetites and Paſſions: Have you ſo ſoon loſt Sight of your good Father's Example, and forgot all the Inſtructions he gave you? Enumerate to yourſelf all the Pleaſures you reap from a diſorderly Life, and ſee if they will over-balance thoſe which naturally flow from a Rectitude of Mind and Manners; will they recompence you for the Loſs of the Favour and Protection of your Friends, and worthy Acquaintance? Or, can you find amongſt all your rakiſh Companions, any who will ſupply their Place, who*

will do for you what they have, or would have done? Are not Debauches always followed by Nauceatings, and Extravagance by diſtracted Thoughts? Why then do you chuſe them rather than that Joy and Satisfaction which fills the Breaſt of him who is conſcious of having done his Duty towards God and his Neighbour? Can you be ſo infatuated to prefer Pains, Diſeaſes, a broken Conſtitution, and a haſtened Death, which are the neceſſary Conſequences of Intemperance, to Health, Eaſe, and long Life, which generally attend thoſe who make a moderate Uſe of their Pleaſures? Is the noiſy Rant of Rakes and looſe Women preferable to the Converſation of wiſe and prudent Men? And vaſtly ſtrange it is, that you ſhould take Delight in abuſing the Name of that Being, who is your beſt Benefactor, and upon whoſe Goodneſs you live every Day! Ought you not rather to reſpect and love him, in the higheſt Degree, for his unbounded Kindneſs to you; and ſhould you not reverence and fear him, as he is Omnipotent, and not only can, but certainly will, puniſh you for your Offences againſt him, except you repent and amend.——Open your Eyes, and view the Gulph that gapes wide to receive you, if you go on in this Courſe: Shake off your wicked Companions; ſhun the

Doors

Doors of lewd Houſes; reverence God's Name; be diligent in your Buſineſs, for that will keep you out of Abundance of Snares; exert all your Force to break your preſent Chains; it may be a hard Taſk perhaps at firſt, but if you will be reſolute, you may overcome. How great will be your Father's Joy, to here that you have forſaken the ruinous Road you are in, and are reſolv'd upon a future Amendment. I will now leave you to your own Reflections, and doubt not but they will ſoon determine you to follow my Advice.

And now let me tell thee what muſt *be* thy Reflections upon ſuch an Occaſion—— *Mere Cant! Stuff! Does he think I'll mind his religious Nonſenſe? No Body ſhall hinder me from taking my Pleaſure in my own Way, and making the moſt of my youthful Days; I will go and have my Swing out in ſpight of 'em all.* Theſe are the Reflections I will put into thy Head upon ſuch Occaſions, and thereby fruſtrate all Attempts that are made to recover thee: And though thou ſhould'ſt have ſome Remorſe after ſuch a Reproof, and ſhould'ſt even deſign to amend; yet the next Time thou meeteſt a Companion, all thoſe Reſolves muſt vaniſh inſtantly, and thou muſt run into greater Extreams than ever,

ever, ſquandering away thy Money 'till thou haſt brought thyſelf to Poverty, and then in order to keep thyſelf from Jail, thou may'ſt go upon the Highways, and there plunder, ſteal, rob, and murder, 'till thou receiveſt thy proper Doom at *Tyburn*, and thy Portion will be with me hereafter.

SECT. III.

Directions to thoſe darling Children of mine, whoſe Minds are poſſeſſed with ENVY, MALICE, TREACHERY, *&c.*

SUrpriſing is the Miſchief which you may do in the World, if you will but exert all your Vigour. As it is impoſſible you ſhould be happy yourſelves, if you have the above Qualities, ſo let it be your Endeavour to render every Body elſe unhappy. If you ſee Brothers or Acquaintances united in a ſtrict Friendſhip, let it be your Joy to diſunite them, and ſet them at Variance: Do the ſame by Families; where Peace and Concord reign'd before, do you introduce Confuſion and Strife, ſtirring up each one againſt the other, by falſe Inſinuations and Lies. How can you bear to ſee a Huſband and

Wife

Wife enjoy that Exceſs of Happineſs, which ariſes from a mutual Love and Tenderneſs in each of their Breaſts, without doing your utmoſt to diſturb their Tranquility, by exciting Differences and raiſing Jealouſies? If in any Company where you are, an abſent Perſon be well ſpoken of, do you detract as much as you can from his good Qualities, miſconſtruing his Intentions and Actions, aggravating every Story which may be to his Diſadvantage, and ſuppreſſing what may be for him, and by proper Motions, and half Words, hint that he may be guilty of Things worſe than you care to mention: Thus ſhall an upright, honeſt, flouriſhing Trader, loſe his Credit and Buſineſs, and be ruined, and yet not know the ſecret Poiſon that has hurt him, much leſs gueſs from whence it came. You muſt do thus to your Relations and Acquaintances, yea, even to your deareſt Friend, however who takes *you* to be *his Friend*; if he has done you the greateſt Kindneſſes, it matters not, you may fawn upon him to his Face, but wound him behind his Back; not openly, but ſecretly, that ſo there may be no Poſſibility of his vindicating himſelf. Oh I love thoſe *ſecret* Accuſers! they almoſt excel me. And what a noble

noble helliſh Joy will ariſe in your own malignant Breaſts?

Let not the Community have Peace, if it be in your Power to diſturb it; rail againſt the King, aſcribe to him every bad Quality; teſtify your Averſion to him and his Government; turn off the Affections of the People from him to the Pretender to his Throne. His Reign would be too mild, and his Subjects to happy, were I not to ſtir up ſome ſuch turbulent ungrateful Spirits as yours to ſpread Diſcontent and Murmurings in the Land. Never ceaſe at all Times, and in all Places, wherever you are, to throw out the bittereſt Invectives againſt his Miniſters, intimating that they are the Source of all the Evils under which the Nation labours. If any Diſaſter befals the Land in Time of War, or Troubles in Time of Peace, aſcribe it all to their Miſmanagement; and not only ſo, but that they deſignedly let them come to paſs, in order to ſerve ſome private Views of their own. If any extraordinary Advantage accrues to the Nation, report it about, that it was contrary to the Miniſtry's Intention. Thus, by oppoſing and finding Fault with every thing they do, eſpecially what may be of Service to your Country, you will clog the

Wheels

Wheels of Government, and be the Cauſe of their taking Meaſures very detrimental to the Kingdom.

Let no Scheme be ſet on Foot, whether by the Government, or by particular Sets of Men, which may be of Benefit to Society, without your endeavouring to render it abortive; an excellent Method to do which, is, to rumour it abroad, that the Perſon or Perſons concerned, do it with only lucrative Views, or for ſome Self-intereſted Purpoſe.

Let each Perſon, in his particular Province, employ all his Talents to the utmoſt in my Cauſe.

If thou art a GENERAL, what a noble Field haſt thou to exerciſe thyſelf in? If the Miniſtry have offended thee, thou may'ſt be revenged on them by loſing a Battle, and thereby almoſt ruining thy Country: If an inferior Officer has offended thee, how eaſy is it for thee to ſend him with his Party to ſome dangerous Station, where he and they may be all cut to Pieces by the Enemy: Be unmerciful to all whom thou haſt conquered; that will make thy Enemy the more reſolute the next Engagement; they will not be afraid of venturing thoſe Lives which they know they muſt loſe if they are

overcome. Treat thy own Officers and Soldiers with Haughtineſs, and ſhew no Concern at any Hardſhips they may undergo; this will make them all hate thee, and rather deſert to the Enemy than fight for thee. If thou loveſt Money, it will be a Motive for thee to licence publick Stews, petty Alehouſes and Gin-ſhops throughout the Camp; they will do excellently well to prepare the Soldiers for Death, and will be very profitable to thee. For Money, thou may'ſt deliver up Towns to be ſack'd by the Beſiegers; and if thou art well paid, thou may'ſt ſend thy Adverſary Intelligence of every Step thou intendeſt to take; and to preſerve the Appearance of the greateſt Enmity, thou may'ſt loſe two or three Thouſand Men now and then in a Skirmiſh; what ſignifies their Lives, ſo thou can'ſt but heap up Riches by it.

If thou art a SEA-COMMANDER, regard not the Advice of thy Officers, not even conſult them, but act according to thy own imperious Will; ſacrifice the Intereſt of thy Country, to the gratifying thy own Paſſions or Avarice. If thou haſt had a Quarrel with a Fellow Commander, or Governor of a Town or Province, thou may'ſt vent

thy

thy Malice upon him, by denying him all Manner of Aſſiſtance, though he ſhould be attacked by an Enemy; in ſuch Caſes, let thouſands, yea, ten thouſands of Men periſh, or whole Nations ſink, rather than abate one Tittle of thy full Revenge for any Affront thou haſt received.

If thou art a MERCHANT, do thy Part towards ruining the Commerce and Credit of the Nation; thou may'ſt, by mean Tricks and Artifices, underhand Dealings and Impoſitions, bring an Odium upon the *Britiſh* Name in all foreign Ports and Markets.

If thou art a TRADESMAN, ſet no Bounds to thy ambitious Views of getting Riches; let every thing thou do'ſt ſerve for that Purpoſe. Let GOLD be the God thou worſhippeſt, and in ſo doing thou wilt worſhip me. Let all thy baſe Actions be ſcreened under a Shew of the greateſt Integrity and Fairneſs, and that will give thee a greater Scope for practiſing thy Villanies. Smile in the Face of thoſe whom thou art going to over-reach in a Bargain. Profeſs the greateſt Friendſhip for a Perſon, but at the ſame time cheat him out of all he has, if thou can'ſt. What Commodities thou haſt in common with others of thy Trade, ſell much cheaper than

they, but exact an exorbitant Price for what thou haſt intirely in thy own Hands. If thou employeſt Workmen under thee, beat down their Wages ſo low that they can ſcarcely live. Be at continual Variance with all who are of the ſame Buſineſs with thyſelf; let it grate thy very Soul to ſee any of them, by an honourable and fair Practice, gain a larger Extent of Trade than thou; do them all the ill Offices which lie in thy Power; and let their Integrity be ſo far from exciting thee to act uprightly and honeſtly, that it muſt ſpur thee on to be more active in all the Arts of Cunning and Deceit. Scruple not to wrong thy neareſt Relation, or intimate Acquaintance; let the Names of Father, Mother, Siſter, Brother, or Friend, have no Influence with thee. Diſtruſt every body, fearful leſt they ſhould betray or wrong thee: For how can'ſt thou put Confidence in any one, when thou art void of all Faith thyſelf? Let Money, all-powerful Money, be the ultimate Happineſs thou aimeſt at; let all thy Wiſhes terminate there, and all thy Actions tend towards procuring it; for *that*, ſacrifice every other Intereſt, whether ſpiritual or temporal; and tho' thou never gaineſt the imaginary Good thou deſireſt, yet ſtill purſue the airy Phantom,

'till

ſtill Death ſnatch thee away in the Midſt of thy moſt ſanguine Hopes.

In ſhort, I would admoniſh all of you, whom I am now addreſſing, to give an unbounded Looſe to every baſe Quality of your Minds; put no Reſtraint upon the moſt pernicious Schemes you can invent; pay no Reſpect to Tyes of Nature, or to the Laws of the Land; and by your ſecret Intrigues, ſubvert all Order and Harmony; ſet Parents againſt their Children, and Children againſt their Parents; raiſe Contentions amongſt Neighbours, and Differences amongſt Friends; excite Commotions, ridicule Magiſtrates, laugh at the Miſeries of others, and ſport yourſelves with thoſe you have undone. Numberleſs are the Perſons and Families you may ruin; ſome by Oppreſſion, others by Law, and others by ſlanderous Reports, &c. Inſnare young Men into Vice, defame young Virgins, and vilify elder People. Delight yourſelves in blackening the Characters of all whom you hate: And you muſt hate every body, except thoſe who are your Fellows in Iniquity. Revenge imagin'd Injuries with Implacableneſs; and if other Methods fail, you may ſet Fire to their Houſes, de-

ſtroy

ſtroy their Goods, or watch for their Lives. If ye do theſe Things, your Wickedneſs will be compleat. (Theſe Deeds are often the Effects of Habits and Inclinations implanted in Children whilſt young, and ſuch will univerſally be the Caſe, could I but perſuade all Parents to follow the Directions I have given in the firſt Section.) Fear not, my dear Children, but that I ſhall uſe the utmoſt of my Power againſt the Omnipotence of my grand Adverſary, to protect you from what he ſays ſhall be your Puniſhment in a future State: Even HORROR, black DESPAIR, fierce racking PAINS, WOE unutterable, and TERRORS ſtill to come. Heed not ſuch Threats; truſt to me, whoſe Word is ſure, whoſe Promiſes have never yet, nor never will fail you; and be aſſured, that I ſhall confer upon you the higheſt Honours which you can poſſibly enjoy in my infernal Kingdom. And to heighten your Delights, you ſhall take a View of this earthly Globe, where with Joy you ſhall ſee Millions upon Millions following your Steps, preſſing forward to bear you Company, and to receive the ſame Reward; while with a moſt delectable Envy you will behold the Youth whom you deſpiſed

ſpiſed when ye were alive, eager in his Purſuit after what my Enemies call real Happineſs and true Glory, and taking the propereſt Steps for attaining to it: See him dutiful to his Parents, and loving to his Brothers and Siſters, and thereby gaining all their Affections: See him, while young, ſtudying himſelf, finding out all his own Frailties, and correcting them; leaving off every Habit which has the leaſt Appearance of being evil; fruitful in inventing, and intrepid in executing Schemes for doing Good; and as he grows up he enlarges them, till at length he extends them to all the World, as far as his Power or Influence reaches. With an *Envy*, nearly equal to my *Vexation*, ſhall ye view him fruſtrating the utmoſt Efforts I ſhall make to ſeduce him to Vice; ſhunning every thing that has a Tendency to lead him aſtray: He looks beyond this earthly Life, and takes an extatic View of the heavenly World he is aiming at. He weighs all temporal Things, and eſteems them according to their true Value: His Eyes are not dazzled with Gold, nor do Titles, fleeting Honours, or flattering Praiſes, affect him: His ſteady Temper bears with

Con-

Conſtancy every Misfortune that may befal him, and fortifies him againſt every Snare that lies in his Way. With *Envy* ſhall ye ſee him paying an undiſſembled Homage to his Maker; and with a moſt fervent Devotion bleſſing him as his beſt Benefactor, and ſeeking Happineſs only in his Favour: See him, by his kind and affable Behaviour, gaining the Love of all who know him; and by his charitable Diſpoſition obtaining the Bleſſings of innumerable Poor who taſte of his Bounty: Like the bright Morning Star, he gives Delight to all who ſee him, and ſpreads his benign Influence wherever he goes: See him increaſing his Knowledge, to the End that he may be more uſeful to Mankind: Perfectly ſincere in all he ſays; upright and honeſt in all his Dealings; punctual to all his Promiſes; ſcrupulouſly exact in giving every one his Due: So noble, ſo diſintereſted is he in all he does, that he attracts the Eſteem and Admiration of every body: So exalted are his Views, ſo elevated his Soul, that he taſtes of Heaven while on Earth; and when his laſt Hour comes, he ſmiles at Death, and joyfully meets his Crown of Reward.——Such an Inſtance this! 'Twould

make

make even me, BELZEBUB, envy him, were I not PRINCE among my own.

SECT. IV.

DIRECTIONS *to the* K——.

G——*E*, I hate that honeſt Heart of thine: Thy Intentions are too good, ever to merit the Title of being my Servant. How ſhould I rejoice, could I but perſuade *Thee* to eſpouſe my Intereſt; then would I ſpread a Torrent of Wickedneſs and Diſſoluteneſs of Manners thro' the Nation; and ſo general ſhould it be, that ſcarce a ſingle Perſon ſhould be free from the Infection: However, Thanks to my indefatigable Induſtry, I have brought the preſent Age to a greater Pitch of Luxury, Profaneneſs, Indolence, and Immorality, than any of the foregoing ones. Were I able to gain *Thee* over, my Triumph would be compleat; but alas! with my utmoſt Endeavours I can't gain my End. O! that I could, by the Aid of thy Miniſters, perſuade thee to yield the Reins of Government to them, and take thy Eaſe. 'Tis they whom I would

ſtir up to find out new Diverſions and freſh Amuſements for thee every Day, that ſo being involved in thy Pleaſures, and forgetful of the Affairs of the Nation, they might guide them as beſt ſerved their own Purpoſes. They ſhould be perpetually ſuggeſting to thee, "That Kings were the Images of the Deity; the Almighty's Vicegerents on Earth, who derived their Crowns from him, who were accountable to him only, whoſe Wills therefore were uncontroulable, and whoſe Commands (how arbitrary or unjuſt ſoever) muſt not be oppoſed." What does it avail thee to arrive at the higheſt Pitch of human Grandeur, if thou muſt have thy Life one continued Series of Care and Buſineſs? Are the Praiſes and Acclamations of thy Subjects, an adequate Recompence for the Trouble which neceſſarily attends the Inſpection of public Affairs, and redreſſing national Grievances? Perhaps thou wilt ſay, ſuch Employments carry their Reward with them; that the Satisfaction and Pleaſure which thou haſt in promoting the Happineſs of thy Subjects, makes thee ſufficient Amends for any Pains thou may'ſt take for that Purpoſe; and to be ſtil'd *the Father of thy People*, is more pleaſing to thee, than to be called *King of Great Britain*.

Let not ſuch Thoughts or ſuch Reaſons influence thee: Is it conſiſtent with Royalty to do Drudgery? Or is it proper that a Sovereign ſhould be the Servant of the People he governs? I abhor the Name of *Father!*— Theſe Kingdoms have too much of a *Father* in thee. The Joy thou receiveſt when any Thing happens for their Benefit, and thy tender Concern for them when they are diſtreſſed, proclaim thee ſuch; but it ſhall be my Endeavour hereafter, as it has been hitherto, with the Aid of thy Miniſters, ſo to bind thy Hands, as to render thy Good-will towards them of no Effect. Lend an attentive Ear to the following Precepts, and if thou wilt but practiſe them, I will, as a Reward, grant thee the full Gratification of every Luſt and Appetite.

Chooſe for thy Miniſters Men of mean Capacities, and corrupt Principles; whoſe ſole Aims are to amaſs Riches to themſelves, and to aggrandize their Families. Take none into thy Favour but thoſe who will flatter thee, and who will praiſe and cheriſh thy Foibles. Let none poſſeſs the great Poſts about the Throne but Men of flexible Diſpoſitions, who will be eaſily ſway'd by Money to do whatever is thy Pleaſure, or ra-

ther the Pleaſure of thy Favourite; and ſuffer no Perſon of a noble diſintereſted Spirit to be of thy Court. Permit thy Miniſters to encroach upon the Liberties of the Subject; by that Means thou ſhalt entirely loſe thy People's Love. Follow the Example of one of thy royal Predeceſſors, in encouraging Sports and Paſtimes to be practiſed on *Sundays*, and be a Pattern of Licentiouſneſs thyſelf; ſo ſhall an univerſal Degeneracy ſpread itſelf through all Ranks and Orders, from the Throne down to the meaneſt Plebeian: for, as thou art ſet in ſo conſpicuous a Light, thy Example will have an extraordinary Effect upon all. Keep no Faith with other Powers; let no publick Treaties, or more private Contracts bind thee, but break them whenever thou thinkeſt it will be of the leaſt Benefit to thee. Make no Inquiries into the Merit of the Perſons whom thou putteſt into any civil or military Employments, but place in them whoever are recommended to thee. Take no Notice of Thoſe who have been eminently ſerviceable to their Country; it is ſufficient if they have the Satisfaction within their own Breaſts of having done their Duty; even that is more than I deſire they ſhould have; I had rather they were abuſed

and mal-treated, that ſo the generous Principle of Love to their Country may be rooted out of their Breaſts, or daſh'd in its firſt Appearance. Treat all around thee with Imperiouſneſs and Diſdain; for what Advantage haſt thou in being a King, without thou can'ſt, upon Occaſion, ſpurn a Subject from thee with Contempt. I would endeavour (but fear 'twill be in vain) to inſpire thee with ambitious Views; to levy Armies; invent the moſt trivial Pretences to invade thy Neighbour's Territories; ravage Countries, pillage Towns, *&c.*: Do all this to raiſe thyſelf a Name; what does it ſignify if thou loſe thirty or forty thouſand Men, if ſo be thou can'ſt but make thyſelf noted among the Princes of *Europe*; and ſurely thy Subjects ought to be ambitious of laying down their Lives to promote thy Glory. Impoſe grievous Taxes upon the Nation, in order to defray thy extraordinary Expences; and if thy Parliament deny thee ſufficient Supplies, diſſolve it, and raiſe them thyſelf, and force the Payment by the Help of thy Armies: Regard no Complaints, but perſiſt in having thy abſolute Will obey'd.——Thus act, till nothing but Murmurings, Quarrels, Conſpiracies and Inſurrections be heard of; then

ſhall this Nation by its Pride, Luxury, Diſcontents, and inward Broils, become an eaſy Prey to a foreign Enemy: An Enemy, who has long been waiting for its Deſtruction! who ſhall then come, and ſpread Deſolation thro' the whole Land, and thou ſhalt fall in the general Cataſtrophy. Then ſhall *my* Throne be firmly eſtabliſh'd.

SECT. V.

Directions to MINISTERS *of State.*

'TIS you who ſit at the Helm of Affairs, and ſteer the Nation; therefore it will be of vaſt Advantage to me if you will concur with me in my grand Deſign. Let me adviſe you to wreſt the Sceptre out of the Hands of your Sovereign, leaving him only the Crown. Let none have the King's Ear but thoſe of your own Party, and who are at your Devotion: By which Means you will prevent him from knowing any of thoſe deſtructive Meaſures I would have you purſue. Let none be your Oppoſers if Bribes will bring them over: And who is there that will not be moved with

with glittering Gold, or a lucrative Poſt? Theſe Methods may indeed be very expenſive, but you may reimburſe yourſelves out of the public Revenue: For have you not laid it out in national Affairs? Encourage Idleneſs, Debauchery, and Voluptuouſneſs in the People, reſtraining them from none of their Exceſſes, to the End, that being immerſed in their Pleaſures, they may be regardleſs of the Ruin you are bringing upon them: For, whilſt ſome are eagerly purſuing every new Delight, and others indolently paſſing their Time away in Eaſe, you may imperceptably deprive them of their Liberties, and bring them into the moſt abject Slavery. Diſplace thoſe Magiſtrates who have render'd themſelves obnoxious to you, by too great a Vigilance in their reſpective Offices to ſuppreſs Vice. Let it excite your Envy to ſee Merchants almoſt vying with you in Wealth; make it your determined Reſolution to humble them by ſpoiling their Commerce; detain Fleets; deny Convoys; let ignorant and ſelfiſh Men be put into the Government of Provinces abroad; and take every other Method to diſtreſs them. Always conceive an Antipathy to Men of Worth, Learning, and Integrity; let none

of

of them come near you, nor occupy any Poſts of Honour or Profit, for they may perhaps find an Opportunity of detecting you, and laying open all your Schemes of Villany. Carry a plauſible outſide Shew of a diſintereſted Love of your Country; make long Harangues in the Senate concerning the Intereſt and Welfare of the Nation, the Encouragement of Trade, erecting Manufactures, diſtributing Juſtice, &c. and ſeem as though your whole Souls were intent upon promoting the Felicity of your Fellow-Subjects: Although theſe may be your fallacious Pretences, yet let your Practice be juſt the contrary. Rob with a large Hand from the public Store; impeach Noblemen and Gentlemen of High-Treaſon, and get their Eſtates forfeited to the Crown, that ſo you may reap the Profits of them; by your Intrigues abroad ſet Kingdoms at Variance, and irritate Princes againſt one another; venture even to threaten your own Sovereign, to ſhake his Throne if he ſhould ever reſent any of your Proceedings, or offer to diſplace you. Promote Luxury, Indolence, and Intemperance through all Ranks, by introducing thoſe Cuſtoms and Manners of foreign Nations which have a Tendency

that

that Way; import Singers, Dancers, Muſicians, &c. encourage the People to imitate neighbouring Kingdoms in their Maſquerades, Entertainments, Modes of Dreſs, &c. Thus, when you have brought them into a lethargic State, you may eaſily deprive them of their Privileges, Rights and Properties, and every Thing that is moſt dear to them, and enrich yourſelves with the Spoils. In this Manner you may go on, undermining the State, 'till ſome others, as ambitious as yourſelves, ſhall undermine you in order to gain your Height; and ſhall tumble you down into low Obſcurity; where, for your Entertainment, you will have the pleaſing Reflection upon your paſt Glory, and the delightful Proſpect which lies before you of the Hatred and Curſes of the whole Nation, eſpecially of thoſe who by your Adminiſtration have been brought to the Brink of Deſtruction; and to crown the whole, ye ſhall have the heart-chearing Hopes of the munificent Rewards which ſhall be heaped upon you when you enter my Regions.

SECT. VI.

Directions to the CLERGY.

YOU are a Set of Men, many of whom are my very good Friends; and ſome few my inveterate Enemies. It is my moſt ardent Deſire that you ſhall ALL be of the former Kind. And you will not marvel at my being ſo particularly concerned which Party you cloſe with, when you conſider the prodigious Influence your Conduct has upon the Bulk of Mankind. Were all of ye to be diligent, each in his reſpective Place, careful to prevent with all your Might the Progreſs of Sin; curbing, as far as your Influence extends, every licentious Practice; inſpiring all who are under your Care with a Reverence for the Deity, a Deſire to pleaſe him, and with good Fellowſhip towards each other; inſtilling into their Minds the Principles of Benevolence towards all, Compaſſion to the Diſtreſſed, and a Deſire of promoting the public Good; admoniſhing to Temperance in the Gratification of their Appetites, and Moderation in their Pleaſures; to Honeſty, Sincerity, and Uprightneſs

rightneſs in their Dealings; and, above all, ſetting yourſelves before them as Examples in theſe Things; I ſay, were you ALL to do thus, my Kingdom would ſoon come to an End; But, Thanks to my profound Sagacity, there are few ſuch now to be found. Some of ye I have inſpired with Ambition, eagerly ſtriving after Deaneries, Biſhopricks, and Archbiſhopricks, for Honour's Sake: Others, in whom I have implanted a Deſire of heaping up Money, they add Living to Living and Benefice to Benefice, and like the inſatiable Horſe-Leach, are continually crying *give*. Thoſe of ye whoſe unhappy Fortune it is to be deprived of all Hopes of Preferment, you naturally look around for ſomewhat wherewith to ſolace yourſelves in your low Condition; it is before you that I lay the Allurements of the Bottle and Glaſs, a pretty Girl, good Eating, *&c.* As for young Beginners, it is well known to every one, that through the abundant Care I take of them when at School, at the Univerſity, or at the Academies, Nineteen out of every Twenty are either accompliſh'd Rakes, pedantic Fools, or ſtupid Blockheads.—O how doth it rejoice me, to ſee ſuch a hopeful Generation of Youths

ſpringing up, who are to be the Inſtructors of Mankind! Yes, Inſtructors I intend to make them, but it ſhall be to ſhew People the broad Way to my Manſions, and to be their Leaders in it. I may hope for a plentiful Harveſt, when the Perſons ſet apart to teach Men their Duty, and guide them in the Paths of Truth and Virtue, revolt to me, and puſh my Intereſts with more Vigour than any of the oppoſite Party do theirs. See, ſee the wonderful Effects of my matchleſs Cunning! How irreſiſtible my Power, when I exert the whole Force of it towards the inſnaring of human Beings! What numberleſs Numbers of Mortals ſtand ready to execute my imperial Commands! And, when I give a Stretch to my Abilities, I make Thouſands, yea ten Thouſands immediately pay their Devoirs at my Feet! Yet ſtill is my Breaſt tormented, to think that there are many of your Order, who are not to be perverted by all the Devices I can practiſe againſt them; but, like a firm Rock, which ſtands unſhaken amidſt the ruſhing Elements, do reſt ſecure from, and break the Force of my moſt violent Attacks: And, not content with that, they invade my Territories, looſing the Chains of

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my Captives, and ſetting at Liberty thoſe whom I had bound down and conſigned over to everlaſting Miſery. With Rage am I ſeiz'd (but alas it is impotent Rage) when I ſee them rouſing Sinners out of their lethargic State, ſhewing them the Danger that lies before them, and their remedileſs Condition, if they go on in their preſent Courſe; diſplaying to them the Beauties of a virtuous Life, the Serenity of Mind that attends it, and the inexpreſſible Joy and Felicity which will be the Reward of it in the other World. But that I may make you all ſerviceable to me for the future, I will give you a few Inſtructions for your Behaviour.

You Gentlemen of the Reverend Order, who have, through good Luck, been raiſed to Archbiſhopricks, Biſhopricks, *&c.* you may ſet your Hearts at Eaſe, look big, and bowl along in your Coaches: Your Dioceſes are rich Paſtures, which afford you a plentiful Maintenance; but let your Flocks ſtarve, both Soul and Body, rather than ſtir one Finger to help them. You may keep gorgeous Equipages, numerous Attendants, and live in fine Palaces; may ſtrut about, treat all inferior Clergy, as well as Laity, with Scorn: How improper would it be for ſuch dignified

fied Savers of Souls as ye are, to be ſeen in Converſation with common Men, or petty Parſons. It is beneath you to condeſcend to inſtruct the Poor and Ignorant in their Way to Heaven; rather leave them to the Devices of their own Hearts, and to my devouring Jaws, than thus to demean your high Office. As ye are Men of ſome Importance in the Government, I would have you intermeddle more with State Affairs than about any prieſtly Concern for the Sheep that are under your Care; for having received your Honours from the Prime Miniſter, or thro' his Intereſt, you can do no leſs than join with him in all his Schemes, and ſupport him with your utmoſt Vigour. It is a great Hardſhip that you are obliged to go once in a few Years all over your Dioceſes, confirming Youths: But you need not be over-much concerned; you are entertained well, and as for the Labour, you may hurry it over as faſt as poſſible, placing both Hands at once upon the Heads of as many Children as you can make them touch, and ſome Effluvia may perhaps fly from the Ends of your Fingers to others who are neareſt: Before you diſmiſs a Parcel, you may mutter over ſome Words, but in ſuch a

Manner,

Manner, as to be unintelligible to all but yourſelves; the young ones, when they have got away, ſhall, through my Inſtigation, laugh together at the myſterious Ceremony they have undergone; or ſuperſtitiouſly bleſs themſelves upon this happy Occaſion. At your Approach to any Place, I ſhall take Care to inſpire all Parents round about with an enthuſiaſtic Notion, that now is the joyful Time, when their Infants are to be endued with all ſpiritual Graces by your moſt holy Touch; looking upon you as an Angel come down from Heaven, to ſanctify the Wicked, and to eſtabliſh thoſe that are good; and they will reſt ſatisfied, without troubling themſelves about the future Conduct of their Children, imagining, that in ſending them to be *confirmed by the Biſhop* they have done for them all that is in their Power, or all that is required of them. The Youths themſelves ſhall, for the future, give leſs Heed to their Actions, as I will make them think Confirmation takes off the Heinouſneſs of every Crime they ſhall commit. But for thoſe Parents who think more freely than the common People, upon them I will endeavour

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to make it have a different Effect, they ſeeing their great and leading Men in the Church laying much Streſs on a Ceremony, which, as it is uſually performed, they know can be of Service to none, and only impoſeth upon weak and ignorant People; it will make them think that the whole of Religion is a mere Farce, and empty Show. There are ſome of you, though but few, and thoſe I hate for it, who, when they are in their Progreſs, incourage Youths to come to them at the Place where they then reſide, inſtructing them in the Principles of the Chriſtian Religion, inlightning their Minds, rectifying their Notions of Things, explaining what is difficult to be underſtood in Religion by younger Perſons, reſolving their Doubts, laying down Rules for their Behaviour, by which they may gain the Love of all around them, and the Approbation of the divine Being, and encouraging them to the Practice thereof; adding withal, that they ſhall take Notice of their future Conduct, and ſhall take them into Favour if they do well, but ſhall quite diſregard them if they do ill: Such of you who do thus, I declare them my bitter Enemies, and ſhall let no Opportunity eſcape of being revenged

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on them. When you ordain Prieſts or Deacons, pay no Regard to the moral Character of the Perſons, but admit into Holy Orders any who can but anſwer ſome ſet Queſtions which you may aſk them: But I had rather you would make a lucrative Affair of it.

Be inſolent and haughty, affecting a Superiority over every Body; entertain an utter Averſion to all who differ from you in Points of Religion; but you muſt hate, perſecute, torment, yea even deſtroy, if it be in your Power, all thoſe who differ from you in the *outward Form of Worſhip*. Chriſtianity (O I abhor the Name!) in its firſt Purity, as it was inſtituted by its Founder, and propagated by his immediate Followers, made ſuch Havock in my Kingdom, reſcuing my Subjects out of my Hands, bringing them out of that Darkneſs with which I had overſpread the World, into the Light which was diffuſed around by the Goſpel, and ravaging all my Dominions, that it exaſperated me to the higheſt Degree: I planted all my Batteries againſt it, employed all my Cunning, and practiſed every Art in order to overthrow it: In ſome Meaſure I ſucceeded; I did, by Degrees, with the Help of my numerous Agents, introduce among the Clergy, Pride

and Vanity, a Love of Power and Riches; amongſt the Laity I diffuſed Ignorance and Superſtition; I taught them, by Means of their Paſtors, to worſhip Images, Relicts of Saints, and every thing elſe but the true Object of their Worſhip: I ſet up a Man to be Head over them, and conſtituted him my Vicegerent, and made the People imagine him to be infallible; and ſo diligently did I promote an outſide pompous Shew of Religion, and the ſtrict Obſervance of numerous Rites and Ceremonies, that there was ſcarce any thing of the Subſtance left. Tho' I did all that was in my Power, I could not prevent the Reformation, which took Place both in theſe Kingdoms and in others, when many of the Fooleries which I had brought into Practice were laid aſide; I raiſed up ſevere Perſecutions againſt the Reformers, but ſtill that did not prevent the Progreſs of the Reformation, and I was forced to loſe a Part of my Empire: The utmoſt that I could do in my own Cauſe, was to make them retain ſeveral of the Corruptions which prevailed in the *Romiſh* Church. And now, my dear Friends, you know how deſirous I am of keeping the little Footing I have in your Church. I am terrified at the late Attempts

made

made towards a Reform in it. My Requeſt is, that if you have any Regard for me, you will admit of no Amendment. Cling faſt to the preſent Conſtitution of the Church, and ſuffer no Innovations to be made in it. Rail at and abuſe all who are endeavouring to purge it of its Impurities. Let me rouze you into a true bigotted Zeal for all the Rights and Cuſtoms of the Church. If the civil Power be at your Command (and you muſt uſe your utmoſt Endeavours to have it ſo) ſend Fire and Sword among all thoſe who ſhall make the leaſt Oppoſition to the MANNER in which you order Worſhip to be perform'd. Aſſert your Authority. Maintain with Courage the Right I have convey'd to you of ſuffering none to go to Heaven but in the very Track you mark out for them. Burn alive all who ſhall deny the Doctrine of the *Trinity* as contained in the *Athanaſian* Creed. Extirpate from the Earth thoſe who ſhall refuſe to kneel at the Sacrament. Excommunicate any who ſhall be ſo preſumptuous as to come into the Church without putting his Hat before his Face. Perſecute and torture all who will not bow at the Name of *Jeſus*, or turn towards the Eaſt, or who any way diſſent from the eſtabliſhed Rules

which you, in your ſuperlative Wiſdom, have preſcribed. Tho' I am diſſatisfied at the little Ardour you ſhow in theſe Affairs, yet I am well pleaſed with your winking at and taking no Notice of the Profaneneſs and Immoralities which have crept in amongſt all Parties; People being thereby encouraged to go on in their Wickedneſs by your forbearing to reprove them: And you of the inferior Clergy, do you imitate your Superiors in this, making ſlight of all Offences committed againſt the Deity, and Breach of his Commands; but pronounce Anathemas upon any who ſhall break through the impoſed Rules and Canons of the Church.

You, Reverend Gentlemen, who by Intereſt have procured for yourſelves Benefices and Livings in abundance, it is not proper that you ſhould ſubject yourſelves to the Toil of preaching at any of the Places you hold: It is my Will that you provide yourſelves with ſome poor mean Perſons to be your Curates, who will be glad of any thing for a Maintenance; or, if ſome one of more Worth and better Abilities, through lack of Friends to ſolicit his Advancement, ſhould ſeek to ſerve you, pay no Reſpect to his Merit, but ſcrew down his Income ſo

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low, as ſcarce to ſupply his Neceſſities.

And now a Word to this laſt Claſs of the Clergy. Ye are in a hard Situation, and a hard one I would have it to be; it will damp any ſprightly Genius that may be ſpringing up; and your neceſſitous Circumſtances will prevent you from furniſhing yourſelves with the Means of Improvement. If any Gentleman of your Congregation ſhould be pleaſed with you, and make you welcome at his Houſe, he may, perhaps, be a wicked Man, and then you muſt be careful never to reprove him, nor even to preach againſt thoſe Crimes of which he is guilty; elſe I ſhall ſtir him up to forbid you his Houſe, and not only ſo, but alſo to get you turned out of your Curacy; but if he be a good Man, yet he may have his Peculiarities, which if you do not fall in with, the Conſequences will be the ſame as in the former Caſe: Thus will I triumph over your Virtue and Integrity; for tho' you know your Duty, yet will I make you ſacrifice every honeſt Principle in order to gain a ſcanty Support.

You who happen to be put into a Country Vicarage by a Nobleman, Knight, or 'Squire, in whoſe Gift it is, you I ordain to be the Dupes of your Patrons. Perhaps you are his Chaplain; then

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if he be a merry jovial Perſon, you muſt be the Sport-maker for him and his Companions, and be the Butt of all their Jokes and witty Sayings; nor ſhall you dare to object againſt any of his Follies, under Penalty of incurring his and my Diſpleaſure; you muſt fawn upon him, praiſe his Faults, and admire his Failings. If you are careful to do thus, and be hearty in my Cauſe, it will have the Effect I deſire upon the whole Pariſh; baniſhing from their Minds all Love of Virtue; deſtroying every Principle of Honeſty, Generoſity, Benevolence and Charity; and cauſing an univerſal Degeneracy to ſpread itſelf every where, to my Glory and Satisfaction, and to the great Increaſe of my Family. But if you ſhould have the Misfortune to be ſtrip'd of your Living, or turn'd out of your Curacy, and you find there is nothing to be done by your Divinity, you may imitate the Example of one of the Cloth, who now exhibits Lectures of Buffoonery on a *Sunday* Evening, near *L--n--n*'s Inn: A Wretch whoſe Merits would not procure him a Living in the Service of his God; I therefore prompted him to turn his Talents to the ſupporting of my Kingdom.

O ye Sons of *Levi*, let a general Languor run thro' your whole Tribe. Remember that

reading

reading Prayers and preaching is your Trade; which, if it be done ſo as to get you a Livelihood, 'tis enough, no matter in what *Manner* it be done. You may enter the Deſk with a careleſs Indifference, rattle over the Services with as much Speed as a School-boy would his Leſſon, leaving the People half behind; and you may rejoice as much when it is over, as he does when his Taſk is finiſhed. Whilſt the Reſponces are making, you may loll upon one Elbow, and take a critical View of the Congregation; not in order to ſee if the Worſhip be performed with due Reverence and Decorum, but merely to ſatisfy your Curioſity, to ſee particular Perſons, Dreſſes, *&c.* ſhewing the People, by the Levity of your Behaviour, how little you are affected with true Devotion; that ſo it may make them imagine, that if *they* go through the external Forms of Religion, 'tis ſufficient. When you aſcend the Pulpit, let it be done with an Air, not of true Dignity, but of affected Pride. You who are Maſters of more Learning than is commonly to be found amongſt your Fellows, do you fill your Sermons with Diſputes and Arguments concerning the Meaning of ſuch or ſuch Words and Phraſes, the Signification of which is not of the leaſt

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Importance to the Hearers; you may tell them that ſo and ſo it was in the original *Hebrew*, but that you find it bear a different Senſe in the *Septuagint*, and different ſtill in an *Arabic* Copy; reading over to them Scraps of thoſe Languages, *&c.* then you may give them your Opinion to decide the whole. The wondering People will gaze and be aſtoniſh'd at your profound Erudition, and will immediately conclude, that ſo learned a Man can't poſſibly be wrong in any Point of Religion, and will put an implicit Faith in all you ſay: Then you may be of great Service to me, eſpecially if you have any favourite Vices of your own which you would excuſe, by miſconſtruing ſome Paſſages of Scripture, and wreſting others to your own Purpoſe, to take off the Heinouſneſs of ſuch Crimes as you are guilty of, and induce People to practiſe the ſame. As for you of the Clergy, who raiſe not your Thoughts above the common Courſe of Things, let your Sermons be a Series of confuſed Nonſenſe; and read them over in a Manner proper to lull the Congregation to ſleep. Let me perſuade all you of the Clergy, who have any Reſpect for me, to ſhun as you would the Plague, and as Perſons whom

whom I utterly hate, thoſe of your Brethren whoſe whole Concern it is to be as ſerviceable as they can to Mankind, both in their public Capacity, and in private Life; and particularly ſee that you act directly contrary to the Character of the Man whom ye will know by the Deſcription I here give of him.——His graceful and devout Behaviour, whilſt he is performing divine Worſhip, ſtrikes all that are preſent with a proper Awe: He reads the Prayers with a Deliberation and Fervency becoming Creatures addreſſing their Creator; and ſo great an Effect has it upon the Congregation, as to cauſe them all to join him with Heart and Mind: His Sermons are fitly calculated to point out to Sinners the fatal Conſequences of vicious Courſes, to inſtruct the Ignorant in their Way to eternal Life, and full of Motives to biaſs the Wavering to the Choice of ſubſtantial Good: His well-choſen Expreſſions ſink deep into the Minds of the Audience; and he delivers them with a majeſtic Sweetneſs which prejudices the Hearers in favour of whatever he ſhall ſay, and inclines them to comply with what he ſhall dictate to them; this, join'd to an Energy becoming Truth, and ſtrong inconteſtable Arguments, ſtrikes home

to the Conſciences of Sinners, and convinces thoſe who before were Unbelievers. He is a Phyſician not only to the Souls, but to the Bodies of thoſe Poor about him who can't afford to procure a regular one. He often ſits like a Magiſtrate, and the whole neighbourhood round bring their Differences before him, and he decides them with the greateſt Equity, and generally to the Satisfaction of both Parties; making the Offenders aſhamed of what they have done amiſs. By his good Offices he ſpreads Peace throughout the Pariſh, reconciling Enemies, and uniting all in one general Friendſhip. His Heart bounds with Joy when he has an Opportunity of ſaving a Family from Ruin, by lending them Money, Intereſt free, and aſſiſting them to follow their Buſineſſes with Credit. Prudence alone ſets Limits to his charitable and beneficent Temper. His Chearfulneſs and affable Behaviour make him a welcome Gueſt wherever he goes, being reſpected and beloved by all who know him; even the moſt bluſtering Reprobate ſhrinks back into himſelf, and is over-aw'd when in his Preſence: Malice itſelf finds no Room for Defamation in him. Theſe are the Lines of that hateful Character, the Oppoſites of which I would have you purſue.

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Let me now give a few Directions to the Clergy of thoſe Parties who diſſent from the eſtabliſh'd Church. Do ye inſinuate each of ye to your Flocks, that when their Forefathers left the Church of *England*, all Truth, Honeſty, Religion, and Goodneſs forſook it likewiſe; that Godlineſs is to be found amongſt *them* alone, and that *they* are the peculiar Children of the Moſt High; thus being puffed up with Vanity, they will become an eaſier Prey to my lurking Snares. Teach them to have an Averſion to People of other Sects, not becauſe they are guilty of any evil Practices, but becauſe they go to Church, differ in Sentiments; becauſe they bow at the Name of *Jeſus*, or take the Sacrament kneeling, or go to hear Organs. Let Hypocriſy, the natural Conſequence of Pretences to extraordinary Sanctity, mingle itſelf in all your Actions. Let your publick Worſhip be always of a long Duration, to ſhew that you are never weary of good Things; it may be of Service to me by making every Body elſe weary of them. Let your Prayers be of an extraordinary Length, that ſo the younger Folks may be laid to Sleep, and the reſt be forced to turn their Eyes and Thoughts upon ſome new Objects,

in order to keep themſelves awake: You need not be much concerned for Materials to prolong your Prayers, there are ſome Phraſes and Expreſſions which you may repeat twenty Times over, with a little Variation; it will help to cheat thoſe over-religious Perſons, who think that a great deal of Devotion lies in ſaying over thoſe and ſuch like Words, and thoſe of more Diſcernment will be offended, and they will intirely neglect your Houſe of Worſhip; thus will my Intereſt be promoted. Read your Sermons over in a dull, whining Tone, and let them be filled with Exclamations againſt Sin! The Loathſomeneſs of Sin! The eternal and fiery Torments which will be the Puniſhment of Sin! But give them no Inſtructions how each one muſt perform the Duties of their reſpective Stations, ſo as to gain Applauſe both in Heaven and on Earth: you may tell them they muſt reſiſt my Temptations; but don't diſcloſe to them the ſecret Ways by which thoſe Temptations ſteal upon them, and at length force them to comply; nor point out to them the firſt Riſe and Progreſs of vicious Habits, for if ye do, it will make them guard againſt my firſt Approaches, and conquer me whilſt my

Power

Power over them is but weak; 'twould teach them to cruſh every ſinful Inclination in its firſt Appearance, and to watch, leſt at any Time they are caught by my Devices; this would be a heavy Stroke againſt my Empire. You may alſo in your Sermons inveigh againſt all other Parties but your own, advancing it for a Truth, that no Salvation is to be obtain'd by any except they hold your Faith; and ingraft in your young Folk the ſame Prejudices, that ſo they may preſerve thoſe narrow Principles as long as they live. It is by theſe Methods, that, to my great Joy, the Nation has, and will ſtill ſplit into Sects of various Denominations; I take Care to foment Differences between them, and make them quarrel among themſelves. The *Church* ſhall exclaim againſt all who do not join in her Communion, calling them Heretics, and Enemies to true catholic Religion, and therefore Enemies to Chriſt the Head of the Church. The *Preſbyterians* ſhall rail at all Church-Authority and Government; againſt Archbiſhops, Biſhops, Deans, Prebends, *&c.* declaring it to be contrary to the Deſign of Chriſt and his Apoſtles, and whoever joins with them are out of their Road to eternal Life. The *Baptiſts* ſhall pro-

nounce all loſt, who, regardleſs of ſo important a Point of the Chriſtian Religion, neglect to be baptiſed when they come to mature Growth. The *Quakers* ſhall bar up the Road to Heaven againſt all who do not wear a ſlouch'd Hat, or that have not been affected with the Workings of the Spirit. The *Trinitarians*, zealous for their Cauſe, ſhall not allow thoſe to be Chriſtians who deny the Godhead of *Jeſus Chriſt*, and ſhall adjudge them to everlaſting Puniſhment who hold ſo damnable a Doctrine: Their Antagoniſts, animated with no leſs a Zeal, ſhall affirm, that no Place amongſt the Bleſſed will be ſpared to thoſe who are ſo preſumptuous to think that Chriſt is equal to the Father. The *Methodiſts* ſhall exclude all from the Manſions of Bliſs, who do not firmly believe, that the Blood of Chriſt alone is ſufficient to waſh away all their Sins, and make them holy; and declare thoſe to be in an unregenerate State who ſet any Value upon good Works. Thus whilſt all Parties are fiercely contending about Words and Faiths, I will bear away from them all that is ſubſtantial in Religion, or that is Praiſe-worthy in Chriſtianity, and leave them nothing but the Shadow to ſtrive about.

Ye

Ye Leaders and Founders of the laſt mentioned Sect, ye need not be fearful of me; I am not offended at you, nor ſhall be, ſo long as your Zeal exceeds the Bounds of Moderation, or ſo long as it partakes of Enthuſiaſm: I will allow you to ſtrike the Paſſions of thoſe you preach to, but take Care that you do not addreſs yourſelves to their Underſtandings, nor rectify their Judgments, nor purify their Affections: Be careful that your Voices are well modelled; let them be nervous, raiſing them by Degrees, as you ſee the People affected; let your Sermons be full of Raptures and numberleſs O's! let *Chriſt!* and *the Love of Chriſt!* be often repeated with an extraordinary Emphaſis, it will have a ſurpriſing Effect upon the Minds of the Audience; then, exalting your Voice ſtill more, ſhooting out your Hands, and by other violent Motions, you may wind them up by quick Advances to the higheſt Pitch of Tranſport, till, their Spirits being waſted, unable to bear ſo vaſt a Stretch, they ſink down with a Groan which runs thro' the whole Aſſembly; juſt like rattling Thunder, which cracks and breaks in every Quarter, the neighbouring Clouds echo the riſing Sound, till at length it rolls dreadful through the whole

expanded

expanded Space.—Sometimes you may vehemently denounce Damnation upon all who have not felt the irreſiſtible Workings of regenerating Grace in the Heart, and which muſt be patiently waited for; but that thoſe who have been bleſſed with theſe awakening and enlivening Effects of the Spirit, are ſafe from Danger, and are ſure of arriving at the Land of Bliſs: The Effects of this will be, that thoſe of your Followers whoſe Conſtitutions will not ſuffer them to be ſtrongly actuated by your vehement Words, will fall into Deſpair, thinking they were deſtined by Providence to be for ever miſerable, whatever they do being of no avail: On the other Hand, thoſe of a more lively Imagination will readily interpret the Agitations of their Minds, as they ſit under the bleſſed Word, to be the Effect of heavenly Light darting into their Souls; they being certain of a Reward in the other World, and firmly believing they are in high Favour with their God, conceive a ſecret Scorn and Contempt of all the World beſides; 'tis theſe I play my Arts upon with Advantage, eſpecially the female Kind, (who make up the more numerous Part of your Societies, their weak Heads being unable to withſtand the Speciouſneſs

clouſneſs of your Doctrine) I deceive them with Viſions, Dreams, &c. puff them up with Pride and Vanity, make them ill-natured, mean, ſelfiſh and indolent, ſpurring them on to be exceedingly liberal to you, their ſpiritual Guides, and to the Poor of their own Party, to the great Impoveriſhment of themſelves and Families, if they have any, and perhaps to their Ruin, which they bring upon themſelves partly by that, and partly through Loſs of Time, by extraordinary long viſiting of Friends, and having ſome ſpiritual Chat, by aſſiſting in private Societies for Faſting, Prayer, and Singing, &c. Theſe laſt kind of Meetings you muſt incourage with all your Might, they are of prodigious Service to me; for whilſt they are thus employ'd in what they think the higheſt Acts of Devotion, all their neceſſary Duties and Concerns of Life lie neglected; it likewiſe affords vain People room for ſcoffing, and gives thinking People a Diſguſt to all Religion, by ſeeing you and your Followers make ſuch a ſolemn Farce of it, and are ſurfeited with the nauſeous Phraſes and mean Compariſons I often put into the Mouths of ſuch who thus aſſemble together, both in their Devotions there, and in their common

Converſation: Judge ye whether I am not right in what I ſay: Will an indifferent Perſon be induced ſooner to forſake Chriſtianity, and betake himſelf to licentious Courſes, by hearing a profane Blaſphemer affirm, that there is no God, nor a future State; or by hearing a profeſſed holy Devotee crying out in an Extacy, *O—ſweet Jeſus! how could I hug thee in my Arms?* the former may put him upon uſing his own Reaſon in the Caſe, but the latter will be ſure to ſurfeit him; go on therefore in the Courſe I have preſcribed to you, deceiving and being deceived; intoxicating the Minds of your Followers with vain Hopes, and laying them but more open to my Attempts: Tho' you may frighten ſome out of their Sins, yet I hope in ballancing Accounts, the Advantage will be upon my Side.

And now, all ye Clergy of every Denomination, you ſee how vaſtly uſeful you may be to me, if you will but employ your Talents in my Service; exert then yourſelves vigorouſly, and you ſhall find that your final Reward ſhall be anſwerable to your Deſerts: Ye ſhall have your Abode near to me in my infernal Palace, in Cells far remote from Day, where the Light of the Sun ſhall no more di-

ſturb your nocturnal Revels, where roſy colour'd Flames ſhall be a Carpet under your Feet; ye ſhall drink of my Cup, carouſe at my Banquet, be waited on by the politeſt of my Furies; ye ſhall lie upon Beds of helliſh Conſolation, be guarded by the ſtouteſt Demons, and thus become the eternal Companions of me and my Angels.

Now, Readers, I preſent you with ſome Directions for the Conduct of the Female Part of this Kingdom, drawn up by a favourite Demon, whoſe Province it is to enſnare that Sex.

SECT. VII.

Directions to YOUNG LADIES.

IT is with a particular Satisfaction I comply with the Deſire of my princely Maſter, in compiling theſe Inſtructions for your Uſe. I here lay them at your Feet, and hope they will meet with a favourable Reception.

I will ſuppoſe you to be fourteen or fifteen Years old; ſurely you may now think and act for yourſelves; 'tis exceeding vexatious to have a Mamma always dictating to you what you muſt ſay or do upon every Occaſion; I know you hate to be ruled; diſobey then your Parents Commands when you can, and

be ſullen when you can't. Let Vanity, the prevailing Foible of the Fair Sex, reign triumphant in your Breaſts: Set a Value upon yourſelves; eſpecially if you are beautiful; you may then make it your chief Employ to admire your own dear Perſons, bedecking yourſelves in all the Gaiety which your Fancy can aſpire after: Give no Check to, but rather incourage thoſe who flatter you; FLATTERY! 'tis your Delight, your ſole Happineſs; how tranſported are ye when a young Man, in order to ſhew his Wit, or to gain your Favour, extols your Beauty to the Skies, admires every Part of you, your flowing Hair, ſparkling Eyes, roſy Cheeks and ruby Lips, your ſnowy Neck, heaving Breaſt, ſlender Waiſt, lilly-white Hand, your fine-ſhaped Leg and little Foot, the exact Symmetry of the whole, and above all the rare Accompliſhments of your Mind: Oh how it tickles you to be thus praiſed! Charming Food for your Vanity! No wonder that you are puffed up with Pride, and look ſcornfully down upon thoſe who are inferior to you in Beauty or Fortune; and you will likewiſe become an eaſier Prey to ſuch Men who make an Attempt upon your Chaſtity: — O CHASTITY! that precious Jewel, ſo highly prized,

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and, thro' my Induſtry, ſo ſeldom to be met with in this Age; 'tis againſt *it* that I uſe my utmoſt Efforts. 'Twould be endleſs were I to recount to you the various Stratagems which I make uſe of to pervert you. No wonder if that ſometimes I put on the Appearance of an Angel of Light, in order more eaſily to draw aſtray your bright heaven-born Souls. 'Tis I who prompt the treacherous Youth to intice you to his Arms, and then leave you to the Tortures of loſt Innocence; 'tis I who incline you to believe all that he ſays, and to yield yourſelf a Victim to his Luſt. What Pleaſure doth it afford me (ſuch Pleaſure as infernal Spirits taſte of) to ſee you hearkening to his Love Tales, ſmiling when he flatters you, crediting his Vows and Oaths of eternal Conſtancy, admitting him by degrees to the greateſt Familiarities, wantonly toying, till, urged by him, with a fond Heart, panting Breaſt, quick-drawn Breath, glowing Cheeks, half-complying, half-reſiſting, you at laſt yield yourſelf up to his Wiſhes; whilſt the amorous Youth, burning with Deſire, and eager for Enjoyment, ſeizes the critical Moment, ſnatches you in his Arms, and robs you of your Virgin Flower —— that Roſe, the Pride of Female

male Youth. I would grieve me to ſee you enjoying ſuch Tranſports of Delight, if I did not foreſee its being follow'd by a Guſt of Woe: When the faithleſs Swain proves inconſtant, prides himſelf in the Art of deceiving, and even upbraids you for his eaſy Conqueſt over your Virtue, 'tis then that by my Command the Furies take Poſſeſſion of your Mind, racking it to pieces by tortured Reflections. With Pleaſure I behold you tearing your Hair, rending your Cloaths, beating your Breaſts, and lamenting your forlorn State: But, alas! it is to no Purpoſe; your Honour is gone, and you muſt now continue in the ſame Courſe; for I ſhall not fail ſo to irritate your Parents againſt you, that they ſhall turn you out of Doors, and then I am ſure of you; for what Recourſe can you have to procure a Subſiſtance, but by either entering into a Brothel, or being a kept Miſtreſs, from either of which you will never be able to return to the Paths of Virtue: VIRTUE! falacious Name, fit only for thoſe of your Sex who are ſo fooliſh as to renounce the certain Joys of this Life, fancying thereby they ſhall obtain an eternal Felicity in a World to come. Are the Epithets of *a virtuous* or *diſcreet* Lady, a ſuf-

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ficient Recompence for your laying a Reſtraint upon your Paſſions and Appetites, and denying yourſelves many Gratifications which you might otherwiſe enjoy? No, no, let ſportive Pleaſures engage your Purſuit, and ſcruple not to ſacrifice every other Intereſt in order to procure them: This City, the Metropolis, where I hold my principal Reſidence (tho' my Help-mates are continually ranging over the whole Kingdom, ſeducing the Nymphs of every Country Town and Village) abounds with Places proper for ruining the Chaſtity of the Fair Sex; Theatres, Balls, Operas, Maſquerades, Gardens, *&c.* Ye Ladies of ſuperior Rank, 'tis polite in you to grant Favours to thoſe who addreſs you in a Gentleman-like Manner; and it is my Deſire, that the Cuſtom may univerſally prevail. As for you wanton Ladies, who are fearful of too far ſpoiling your Characters, you need only maſk, take a Hack and drive to a Bagnio, and there quench for a while the craving Appetite of burning Luſt. Think not, you ſmiling Laſſes of inferior Rank, thro' the whole *Britiſh* Kingdom, that becauſe you cannot frequent the abovementioned Places of Luxury, therefore you ſhall eſcape my Devices; you have

Fairs,

Fairs, Wakes, Holidays, dancing Bouts, and other Paſtimes, at all which my Agents are extreamly vigilant in their reſpective Poſts, cauſing Numbers of you to practiſe every female Vice as much to my Advantage in your lower Sphere as in higher Life.

As for you, ſweet Virgins, whoſe Bloom out-vies the whole Creation; whoſe Countenances are brightened with a perpetual Cheerfulneſs, ſhewing the perfect Innocence of your Hearts; whoſe Smiles are more cheering than the Rays of the Sun darting forth after a tempeſtuous Storm; whoſe Virtue hath hitherto been your Security; and Modeſty, that lovely Ornament of young Perſons, your Safeguard; ye are a hard Match for my Subtilty; your Watchfulneſs eludes all my Snares, and breaks the Force of my deepeſt Schemes; you charm all who behold ye, but to me and mine you are moſt hateful: Is there no Device which will ſucceed with you to make you throw off your Modeſty? Yes, 'tis VANITY, that innate Principle of your Minds, which muſt be my chief Inſtrument to draw you aſtray: Sure you cannot be inſenſible of the many Charms you are poſſeſt of; ſuffer not yourſelves to be for ever buried in Oblivion in your Father's

Houſe:

Houſe: With ſuch bright Accompliſhments you may make a brillant Appearance in the Beau Monde; with what an *Eclat* will you ſhine forth at Aſſemblies, Balls, and Maſquerades; how delightful will it be to have the Eyes of every Body turned upon you at the Play-houſe, or at an Opera; how pleaſing to have a Crowd of Beaux around you, ſtriving who ſhall commend you moſt; what Satisfaction to rival other Ladies, and rob them of their Admirers; what ſecret Joy will it give you, to fancy that with one Glance of your Eyes you can ſtrike a Throng of Gazers into Rapture; that with a Smile, or a Frown, a Flirt of your Fan, Toſs of your Head, *&c.* you can make Men happy or miſerable. Throw off then your Modeſty, and let not that prevent you from enjoying ſuch high Delights. Suffer yourſelves to be ogled without Concern, and to be praiſed without Bluſhing. Think not the worſe of a Man for being rakiſh, lewd, or profane: I have ſo far prevailed, as to make it faſhionable, among Ladies of Rank, to admit of, and be pleaſed with, the Addreſſes of ſuch; ſtartle not therefore if they ſhould take Liberties with you beyond the Bounds of Decency. When by theſe Means you have once di-

veſted yourſelves of Modeſty, your Chaſtity will ſoon follow; and when Chaſtity is gone, true Delicacy, that Heightner of every good Quality, will quickly be laid aſide. Thus will I lead you, by gradual Steps, from your former Height of Glory, down to the loweſt Ebb of Infamy and Diſtreſs---A Condition! wherein you will have the Honour of being upon a Level with fallen Angels. Your ſparkling Wit, which before enlivened the Converſation of every Company in which you joined, ſhall now be exerciſed only in ſatyrical Reflections upon thoſe whom you would depreciate; your enchanting Tongues, which uſed to delight in Truth, and charm the Hearers, ſhall now be employed in deceiving, ſlandering, and backbiting; every Faculty of your Mind ſhall likewiſe be perverted to the baſeſt Purpoſes; and ye ſhall become the profeſſed Daughters of the puiſſant BELZEBUB, and of him ye ſhall receive your Reward.

It is not ſo with that lovely Fair (lovely to every Mortal who ſees or knows her, but to me a moſt bitter Enemy) whoſe Name I dare not mention; ſhe ſtands ſuperior to all my Attacks, and baffles all my Machinations. O how do I gnaſh my Teeth with

Vex-

ation, to ſee her ſetting at nought all my Temptations, and ſcorning thoſe Toys and Vanities with which I delude others of her Sex into my Snares; to ſee her meaſuring her Merit, not by the Beauty of her Face, or Gentility of her Perſon, but by the Good ſhe does to others; to ſee her polite without Pride, graceful without Affectation, modeſt without being prudiſh, cheerful and free without Levity, and humble without Meanneſs. How doth it torment me to ſee her embelliſhing her Mind with every uſeful and delightful Science, with which ſhe entertains herſelf, and lays up in ſtore to be uſeful to any when Opportunity offers. O racking Thought! that not once have I been able to induce her to ruin any Perſon's Character over a Diſh of Tea, or when ſhe has been viſiting; ſo far from it, that ſhe even vindicates, as far as the Caſe will allow, the Characters of thoſe whom others attempt to deſtroy: By the Accompliſhments of her Mind, and Engagingneſs of her Behaviour, ſhe gains more Eſteem than thoſe who flutter about in fine Cloaths, rich Equipages, and who dazzle the Beholders with the glittering of their Jewels: A frank Sincerity runs through all her Words and Actions:

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Her tender Heart bleeds for the Neceſſities of the Poor and Helpleſs, and relieves them as far as ſhe is able: So refined are all her Sentiments, ſo unaffected her Piety, and ſo confirmed her Virtue, that to pervert her, is beyond the Ability of even BELZEBUB himſelf.

FINIS.